

MERCURY

WINTER NUMBER

An Accurate Orbit
of Pluto

Philosophy of Superstition

New
World Understanding

Who Was Noah?

and

George Plummer's
LITTLE ESSAY, and EDITORIAL

DECEMBER 1930

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VOLUME 15



NUMBER 4

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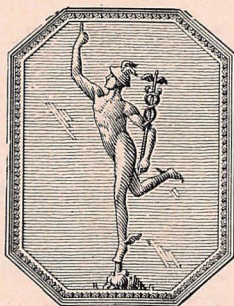
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A Christmas Appeal



CHRISTMAS is close at hand. There are two ways of looking forward to it.

One way is to anticipate what you expect to get *out of* Christmas.

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This year, the opportunity for sharing Christmas is greater than ever before.

MERCURY, like many other institutions, will endeavor to do its bit in lightening the load under which so many are struggling and to make Christmas a season of cheer and new courage.

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If this appeal reaches you rather late, remember, this work will not be confined solely to Christmas Day but will continue just as long as our friends and subscribers provide us with the means to "carry on."

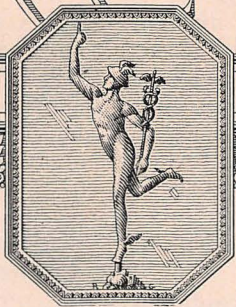
Write your check *now*, large or small. Follow it up with a bundle of clothing. Then have A Merrie Christmas Yourself!

GEORGE WINSLOW PLUMMER.

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DECEMBER, 1930



THE PHILOSOFY OF SUPERSTITION

An Introduction to a Consideration of Sir Kenelm Digby's
Powder of Sympathy

By JOHN HAZELRIGG



E might preface the observations embodied in the following script with something after the fashion of a title page in a book, tho herein there are no claims

so pretentious as a fully discust topic, or a disquisition suitable to an octavo setting. The subject matter is necessarily limited to magazine requirements. Nevertheless, with the inscriptive phase in mind a digest of its purposes could thus be aptly described: A Monograph upon the Validity of Celestial Magic, whereby Superstition is Accorded a Scientific Setting and Nature a Legerdmain not usually Accredited thereto, yet Upheld by the Law of Logic and Confirmed by the Occult Properties of Sir Kenelm Digby's Famous Medicament, The Powder of Sympathy.

All of which borders closely upon a species of literary swank, but as being explanatory it will suffice as an introduction to that which follows. We therefore place these comments before the reader with all their many inadequacies, with the exculpatory plea—

"The ambiguous god
In these mysterious words his mind
express'd,
Some truths revealed, in terms involved
the rest."

I

General Presentments

The term "superstition" awakes in the mind a vague sense of something quite beyond the grasp of the materialist—something that lurks deprecatingly and ghost-like outside the pale of the obvious; and because of the elusive, enigmatic nature of that which looms behind the idea it seeks to decry, it is deemed a something to be ridiculed or disavowed.

Man, ever prone to feel affront at that which dares impugn his common-sense integrity, must needs take refuge in some form of reprobation lest his god-like intelligence come a cropper. Hence, he scoffs instead of concedes, jocularizes in lieu of profiting by the interrogation point. This is why the charge of "superstition" falls so glibly from the lips of those whose punctilio in opinions and practices blinds them to the possibilities of intra-physical law. The webs woven by the spectral weavers seem purposely

Mercury uses some forms of spelling recommended by the Simplified Spelling Board

meant to confuse their conceits and to entangle their modes of thought. The fostered beliefs of the colored "mammy" are illusions beneath their while to seek to understand; the number 13 has no particular urge in their scheme of vibrations; the planets are but sportive specks at which to train a telescope, and wholly devoid of interpretative purposes in God's celestial geometry. Incredulity is their watchword, Imagination their *bete noire*.

The potency of sigils, incantations, spells, and necromantic covenants as a belief firmly imbedded in the semi-barbaric breast, is far from being discredited of many who would otherwise resent any reflection upon their native intelligence. The defection seems to be purely psychological, and is indigenous with the higher as with the lower orders; superstition admits neither preference nor distinction in respect of social plane or caste. Amulets and charms, witch-powders and salves, magic herbs and love philtres, sorcery and demonology, are as deeply and just as covertly entertained in the mansion as in the hovel.

So with all superstitions—their persistent vogue throughout the ages has credentialized them with a dignity worthy encyclopaedic discussion, and such as has brot them, part and parcel, to the tentative, albeit invidious, scrutiny of minds that claim competency and authority to pass definitive judgments.

But what is Superstition? To accord to it a virtue that belongs by right of word-derivation it assumes a creditable rather than a derogative value, for it is beholden to *super*, above, and to the root of the verb *sto*, to stand, literally "to stand above"—a description of that which indeed transcends and challenges man's blinded vision, and belittles his pride of intellect. It is a veritable sop alike to his ignorance and his discomfiture.

A glimpse into various corners of the Past convinces one that these beliefs are connate with the human race itself, without regard to time or country. We find the elves and the fairies of the Pagans spiriting away the children of the heathen and leaving changelings in their

stead; and, to inaugurate a vicious circle, the devils of the Judaic-Christian faiths forthwith enter into the changelings and beget a truly progressive hullabaloo. The *poltergeists*, the dwarfs, and the subtle giants of the Germans, have cavorted in mid-forest and midnight frenzies and scattered their terrors, in timely pace with the monsters evoked by the Russian Schaman whereby he workt mischief or favor according as directed or paid for. The *incubi* and the *succubi*—the astral emanations of suicides that seek sustenance from mortals while in sleep—and the vampires of the Slavonic castes, who were supposed to arise from their graves and replenish the vital fluids by sucking the blood of various and sundry, are as great a tax upon the credulity as the assembling of the witches in sacred woods on certain festival days, when, for purposes of sorcery, they changed themselves into all sorts of fantastic shapes, as cats, ogres, wehr-wolves, and so workt their enchantments and performed their devil-practices. These were the sorceresses of the Brockisberg, the spectral dwellers of the witch-mountains in Carpathia and many of the German provinces, who foregathered and gave diabolical zest to the Walpurgian night.

To search into the genesis of the various beliefs clast as of the supernatural, would require a pilgrimage from the Dan of savagery to the Beersheba of civilization; and to submit even a single class to the investigative and explicatory efforts justified of it would mean an inhibitory task except for the most clever and ardent enthusiast. We dare say, however, that in a properly directed enquiry into their rationale, with recourse to mystical postulates as luminous factors, many of them would emerge from their Stygian abodes covered with a truly scientific glory, and the others be divested of much of the mystery that now enshrouds them.

For instance: There is indeed a very rational principle involved in the casting of spells, to be convinst of which one needs only to realize, as taught by the Kabala, that everything that exists stands

in a magical union with the rest of Nature; and to effect this union, whether in the noumenal or phenomenal realms, requires but the exercise of a discerning skill in the manipulation of mutually related parts or forces. The elemental hordes that participate, even the unknowing of mortals, in everyday processes, are *bona fide* entities whose service may be enlisted in a projected purpose, whether it be for good or for evil. There is nothing, and can be nothing, supranormal in the premises—only a requisite conormity with very definite the occult requirements.

The "sympathetic" nostrums which abounded in the Middle Ages are similarly explained by the magical efficacy of the particular powers thus evoked, or by dexterous commixtion of physical compounds with cosmic substance—the manner of effecting which was fully known to the trained spagyrist. The effect of *cannabis indicus*, tho scarcely in the superstition category, is much inclined to make one "stand above" the normal consciousness. Van Helmont, in experimenting with the root *Napellus*, was amazed to find the seat of consciousness transferred to the pit of the stomach (a centre now more fully understood), and that the imaginative and the intellectual faculties were thereby enhanced, even to the point of ecstasia. Poisonous herbs were much resorted to by certain cults to induce abnormal states to the end of visioning and prophesying. The crystal gazer effects the same purpose thru other means, focusing the psychic faculty into the astral waters of seership, and thus enabling it to scan the cinematic pictures as they glide by on the akashic films. The animal, especially the dog, free of the vainglory of the human mind and therefore not so dependent upon artificial stimuli, is clairvoyant and "sees things," but—is he superstitious? If so, the impeachment does no violence to his canine intelligence nor shocks his dogly dignity.

There is much in this world which one receives or rejects according to one's bias, without regard to its plausibility or a desire to understand its psychology. Take, for instance, the alleged ill luck that stalks in the wake of the poor devil

who has the temerity to cross a funeral procession—a belief whose genesis must lie far back to about the time the Book of the Dead first assumed the importance of a mystic tome. But tho the notion be clast as a superstition may it not after all merit actual credence? One needs merely take a step into the realm of mental abstractions to find a key to the mystery—all the easier in this day when the Mystic and the Doctrinaire rub pates over the paragraphs of Life's pages, and thought is accepted as a very definite entity. Tho the process be a more or less nebulous one, this mind substance nevertheless has a way of projecting itself into very specific channels, whether the thinker be conscious of the fact or not; a thought, be it either vagrant or centered, in some intangible way accretes to itself the conditions that make for actuality, and this is dynamized into a concrete effect to be duly reckoned with.

Now, from the first to the last carriage in a funeral cortege the occupants are directing, assiduously and lachrymally, the concentrated essence of a lugubrious train of thought to the dear deceast at the head of the procession, not omitting to set up along the way those wretched fabrics of forlornness which misguided sympathizers gratuitously construct to fit the fancied heart-capacity of each mourner: thus forming a miasmal concoction of depressive mind-stuff amalgamated to a consistency capable of doing real mischief to the venturesome party plunging headlong thru the same. Such an one, whatever the degree of his receptivity, could scarcely otherwise than absorb a measurable quantity of the noxious vibrations inhering in this veritable *line of Saturn*. The proposition involves neither absurdity nor superstition—just a plain, matter-of-fact result of an insistent law.

An astrological aphorism, pickt at random, permits of a like tho necessarily technical explanation, but from which one might generously concede the possibility that the postulates of the science, after all, rest upon reasonable ground.

Now, many of the rules of Astrology must perforce have an irrational or ridiculous sense to the lay mind or the

novice, as for example the following: "Wearing apparel purchast when the Moon is in Scorpio will quickly tear, or soon wear out." Could any statement seem more preposterous than this? And yet it comes legitimately within the pale of astral logic, and will bear the test of scientific analysis. The axiom does not imply an arbitrary ruling on the part of some authoritative power who querulously objects to fashion-dealings when the Moon is in that section of the zodiac, nor that raiment then purchast will refuse to hang together out of pure cussedness. So let us examine into the matter along more serious lines, and see if a deal of common sense is not to be found in it after all.

In the first place, every student of Astrology knows—what should be patent to all and sundry if they but take the trouble to investigate—that the Moon is a translator of light *par excellence*, and impresses upon sublunary nature the qualities of any sign thru which she may be transiting; in the second place, that all articles of fashion, ornament, wearing apparel, etc., are under the dominion of Venus, the antithesis of Mars, the lord of Scorpio. Therefore, Venus affairs are not only much detrimented when the Moon is thus transmitting to them the disintegrative qualities of Mars, but thru inharmonious attraction the individual bent upon a Venus transaction at such time will gravitate to an unwise *selection* of goods. There may be other and much better samples in the lot, but a law of antipathy is in operation, and they are passed by for the poorer quality.

Or, conversely, if you would test this law of opposites in more convincing manner, enwrap yourself about with a serious air and a martial or Scorpio scarf, then start a quiet pilgrimage across a lush meadow occupied by an animal of the Taurus persuasion (the luni-Venus sign opposite Scorpio). A-n-d, lest you become a blot upon the landscape, don't tarry in your journey in order to meditate upon the possible uncertainties of life, but postpone such reflections till you shall have relieved the scenery somewhat of your anatomy; by which time—if your sprinting capacity measure up to your

good intention to prove the definition of a straight line as the shortest distance between two given points—you will have come to realize, without further question, that the bovine's dislike for sanguinary hues increases as the square of the distance diminishes, and borders dangerously upon that condition that rips and tears and "soon wears out."

It may also be of informative interest to the sceptic whose intellectual inhibitions have left him outside the mystical ramparts, to know that cosmic unity can be maintained only thru a uniformity and kindredship of principles interactive thruout the various kingdoms of evolutionary life. This is the basis of the Hermetic law of correspondence as vested in the enforst identities of the septenary divisions in every department of Nature, whether of the planetary system, the music scale, the chromatic spectrum, or the kingdom of metals—the seven structural components of each being correlatives in respect of their vibratory values. Whence it follows that an aspect between two or more planets must agree in effect with a corresponding admixture of cognate elements or substances belonging to the sevenfold constituents of the other planes of activity. Per example, an evil aspect between Sun and Saturn, as applied to sidereal physics, would violate the consistencies in the same manner as would gold (Sun) alloyed with lead (Saturn), or as the dissonance between *d* and *g* in the diatonic scale, or the incongruous union of orange with blue.

To make the application, one is told in the books that Venus afflicted by Uranus in the horoscope gives rampantism to that monster of the green optics termed jealousy. "Tommyrot!" protests the pedantic fledgling. "A figment of the imagination!" supplements the sombre scholastic. "An insult to man's intelligence!" adds the head master. And the whole carping college rises in righteous indignation and proceeds metaphorically to have a fit.

Now, on the contrary, the statement rests upon premises as sound as the certainty that an antecedent must presuppose a consequent, and may thus be

made plausible: First, if copper — the Venus principle or equivalency in metallic natures — be volatilized, the resultant vapor gives a spectrum marked by *green* bands, the color analogy of the monster of its begetting. Or, secondly, and more convincing: If chlorine, a gas of a greenish-yellow color (ruled by Venus, of the earthy triplicity), be combined with uranium (belonging to the Uranus activities), the result is a tetrachloride (UCl_4) which crystallizes in octahedra of a dark *green* color. In kabalistic science this color is ascribed to Venus.

And so the astrological canon here set down is seen to transcend in meaning aught the quibbler might impute to it, and to possess an inherency quite consonant with all that Reason could demand, reposing as it does in a proto-chemistry that squares perfectly the fundamentals of Nature's *principium*.

It is thus shown that aspects between planets are angles of density or force as well as of incidence, eternally potentializing themselves in the multitudinous silences by means of a psychic geometry that relates cause to effect, just as surely as light influences the gravity of air. Euclid may or may not have suspected an underlying mystical motive in the declaration of the *Axioms*, but however that may be the properties of Space have a transcendental as well as a mathematical pertinency. Three-dimensional considerations cannot otherwise than embrace the *hidden* principles that give vitality and certitude to the postulates on which they are founded. All geometrical entities express very real tensions and magnitudes of dynamic spiritual energy: a point, a circle, square, triangle, or polygrammatic figure being veritable expressions of multigenous natures and degrees of activity. For that reason their inscription on virgin parchment, when done in conformity with heaven's geometry—a stellar scheme suitably selected—may well provide the mediative circumstance needful for one's wants and purposes; or a fabricated implement may thus be endued with the magical faculty that makes for the congeining of powers otherwise elusive or inept. Hence the efficacy abiding in

properly constructed talismans and sigils. The sign of the cross silently traced in the circumambient ether is a pious deference to this truth, irrespective of the faith or the intelligence of the operator, for it is a spiritual thought or essence registered literally and indelibly upon the Breath of God. Religious symbolism could possess neither virtue nor potency were it not effectualized thru the genuineness and authority of Divine Magic—and magic, in whatever guise it be presented or practised, must conform to some geometrical aspect of the Microcosm, of which the Macrocosm is the index.

Naught is either accidentally fortuitous or incidentally abortive in respect of God himself. Design and not chance, concurrence and not causality, are the directive instruments of Nature's central law. That which mystifies the objectively trained mind cannot for mere sake of convenience be assigned to the unmeaning agency of coincidence, for—reiterating a previous statement—a consequent must presuppose an antecedent, every effect a cause, and cause in turn compels the acceptance of a purposeful and determinating Intelligence.

When these subtle laws that have always existed—and which have automatically permitted expression under given conditions—are come to be better understood, there will be found a plausible place for much of that not now dreamt of in our workaday philosophy; the silent ghosts of unfathomable Fact will have outgrown their boghood, and the dread, the amaze, the incredulity will have departed. When a truer cognizance is taken of the magical values resident in words properly arranged and intoned, the mysteries of incantation will have vanished, and it will not be difficult to give just appraisement to such wonders as were performed thru the hieroglyphics of Serenus Sammonicus, or to perceive a legitimate efficacy in his use of the abracadabra, but to accept them as truly the operations of hidden forces resting firmly upon the fulcrum of natural law.

It has been a world-habit in general—tho more particularly with occidental peoples—to humor the negative qualities

of a scepticism ever disinclined to hearken to the debatable—the untutored thinker cynically derisive of that which outstrips his understanding, the savant peevishly prejudiced against what dares to balk his sapience.

The materialist, with his mind anchored to the cumbrances of the Concrete, is denied the vision of the delver into the fascinating tho more elusory realms of the Causative, where even star-dust may be woven into fabrics of consistency; he gazes afar off, into the distances, unable to visualize the atomic potencies so palpable thru a closer focus, and like these ionizations in the surrounding ether the intracosmic facts of Nature are to him a sealed book. He is much like the untrained prospector searching for gold: blind to all but the surface signs, yet with amazing hebetude goes floundering amidst the treasure-tokens unseeing of the signatures writ purposely for his inspection.

He seldom if ever contemplates Nature in the guise of wholeness, being enamored of it chiefly as a medley of parts. This is perhaps the reason why he much prefers the eighty-some-odd varieties of elements of chemical analysis to the all-sufficient four basic qualities of combustibility, volatility, fluidity, and fixity. Tho he observe the Moon waxing and waning in her orbital undulations from north to south and back again, and passing alternately thru positive and negative zodings, he sees in such only motions without rhyme or reason, and would doubtless define them in his nomenclature as merely contradistinct instances of action and reaction. In reality they represent an insistent twofold aspect to one continuous spiral movement in the spheres of generation—the flux and reflux of the life currents in the eternally creative Cosmos. Incidentally, the human cosmos conforms to a like motion in breathing for a time first through one nostril and then the other—never thru both at the same time. The variations accord with the systematic mutations of his microcosmic moon.

Thus sympathy and antipathy as understood in the language of principles are to him but nebulous terms, except they be transposed into the idioms of

contrariety—as attraction and repulsion—or something that implies relativity and not likeness, separateness and not mutuality, or such discrete propositions as emphasize the diversity rather than the oneness of Nature. Dedicated to the ponderables he has kinship neither with the Poet or the Prophet; there is naught of the imaginative, either in his science or his philosophy. Therefore he rationalizes—never dreams. He perceives in the aroma of a flower only an exuding essence to be throttled and bottled for Milady's dressing-table, and not a God-given entity emerging from the kingdom of Soul into the outer realms of the articulate. The successive incidents in Nature's workshop are but capricious halts in a race between Cause and Effect, and not the cohesive sequences in a continuous love story running thruout the pages of Life, and whose every chapter climaxes into a Divine matehood.

It can be made a matter of proof that there is indeed a sensible basis for much that was clast as superstition, notwithstanding the contrary views of solemn and sequacious minds enchained to adventitious doctrine. And to follow the purposes of this preamble, we mean to venture into a region whose topography, tho astronomically charted, is yet full of mystic rivulets that filter thru the star-spaces so secretly and intangibly that the purblind perceives them not, inasmuch as they respond only to the magician with the skill and the emprise to capture and to fabricate their essences into forms helpful to human ills.

The apothecary records of the Middle Ages, for instance, abound with therapeutic marvels undreamt of in the philosophy of the schoolmen, simply because their composition rested in the fact that the true healing properties of medicaments are made potential only when suitably incorporated with the celestial faculty. This comports with the teaching of Paracelsus and Van Helmont respecting the indwelling *archaeus* of Nature—a substance without form and independent of the elements, but whose puissance is enclosed in the radical moisture that holds in suspension the sidereal essences. He who is privileged to scan some of these *medieval* prescripts

and to ruminate upon their quaintness and curative pretensions, if he be unfamiliar with postulates so out of common as the above, may well be pardoned if he despair of the capacity for credence and take to the sheltering comfort of the Spanish proverb, *Hagase el milagro, y hagalo Mahoma*, "Let the miracle be done, tho Mahomet do it."

Had the rationale of much that was considered equivocal been more closely inquired into, however, we dare say the same would not have been so rudely doomed to the desuetude of imposture, diablerie, and other subtilties known of the chicane: for once knowing the *modus operandi* of a thing might well discover it as a matter of simplicity itself, and as being in no wise incoherent with natural law—conceding to that law its divine privileges despite one's incapacity to understand or to accept its dicta. One may not consistently question the integrity of a fact just because of its elusiveness, nor because Nature has a habit of disporting herself at times in figures and fashions that mystify and confuse. Being a jealous jade she wastes not her allurements upon the arrogant or disdainful; only to the wooer meek in spirit and of chivalrous mien and tried loyalty does she vouchsafe a glimpse of her curves and her symmetries.

It may therefore be affirmed with a surety justified of observation and experience, that there is in truth a perpetual commerce between intramundane textures, and that this fact is open to scrutiny and given verisimilitude thru the tenets of the astral sciences; not only that the sidereal essences may be skillfully incorporated with sublunary forms, but that the spirit of man himself may likewise partake of the celestial grace—if he but know when and where and how to seek the hidden founts. "Do you not see the heavenly influences, how by a *mean* they visit and make fruitful earthy bodies: for shame, learn to imitate Nature in her most ordinarie operations . . . And indeed this, and this onely, is the Gordian knot that puzzles, and forever will puzzle, the doting fond Alchemists, for they know not the true means to reconcile extremes . . . not knowing the mysteries of spiritual love

(an inseparable concomitant of true life), how that it is never without bodies, but alwaies its own bodies' due disposition, which disposition is our hidden name, our *diploma*, our mysterie incommunicable" (George Starkey, *Pyrotechny Asserted and Illustrated*, London, 1658).

What is this *mean*, except it be that mysterious *middle substance* without which the kindred halves of no Duality can be reconstructed into a state of perfect and final union, or polar contraries brot into a consenting harmony? In principle it might be likened to the invisible attractive force whose *effect* but not *form* is perceived when the steel perforce yields to the compelling lure of the magnet. The Kabbalist would perhaps allocate it to air as the medium whereby connaturality is established between fire and water; or the physicist glimpse a near-truth to it in the caloric tensions educed thru the conversion of force into energy, of dynamism into light, and yet fail to see in this its relation to that same hypostasis which moved upon the face of the waters—the "Dew of Lights" of the Mekubbalim that kabbalistically balanst the three constituent elements of the Divine self-consciousness, thus making consociative the first created Trinity. The enigmatist would hint vaguely of an intangible Something by means of which fiery acids may be made to slumber in chemical concord with alkalies—and yet not be far astray from the truth.

It is neither, yet all of these, according as is the *modus dispositionis*, for it is indeed the Venus, love, or unifying soul principle, thru which is effected the inviolable covenants between Spirit and Matter, between the celestial and the physical. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (*Gen. ix. 13*).

And such it is—a magic that creeps adown the astral stairways and constrains the lion to lie down in amity with the lamb. Do we speak in paradoxes—in glosses that at best only suggest and do not disclose? Very well. Mystical abstractions do not readily lend themselves to facile arts, nor proclaim themselves in vulgar vocables.

The disciples of the celestial *organum* were the true and only priests of Apollo — call them pretenders, alchemists, thaumaturgists, what you will. There was no fiction or delusion in their beliefs, founded as they were upon the immutable fact that in her equities Nature neither falters nor falsifies—her constants are ever absolute, never arbitrary. They saw in her operations the uniformity and homogeneity of plane with principle and the eternal law of interrelation and correspondence between the Microcosm and the Macrocosm. Of such were Friar Bacon, Fludd, Albertus Magnus, Robert Boyle, Paracelsus, Van Helmont, et al. These were the *illuminati* of mystical science, not the empyrics, the doctrinaires—who indeed haughtily disclaimed sympathy with processes so foreign to the chemical conventions—nor could their methods be rankt as apostasy, for they were the real followers of Nature and theirs the fundamental wisdom. They searcht the middle distances where Nature is wont to indulge her privacies, and elicited therefrom the magic potencies that respond only to conditions meet for their entertainment.

And in doing so they were not concerned with a plurality of elements, nor with the divisional possibilities of substances—what Whewell described as a “decomposition of bodies into adjectives, not substantives”; their goal was rather that of synthesis, not analysis—the introduction of astral virtues into receptacles properly purified and reciprocally disposed. And this was accomplished without violence to the orderly reticulations of heat, cold, dryness, and moisture, or taking cognizance of other than the three hypostatical principles of mercury or *spirit*, sulphur or *soul*, and salt or *body*—the magical correlates of vapor, fire, earth.

Sendivogius has told us how these three Principles are enucleated thru the orderly intercurrent of the four elemental variants (this term is used advisedly because of their inseparable relativity)—as fire acting on air begets Sulphur, air on water producing Mercury, and water on earth, Salt. Earth

as being wholly negative and of itself non-productive, became the nurse or womb of the three Principles.

Observe that reference here is not to the visible manifestations of the elements as we perceive them, and which are but garments, as it were, enclothing the invisible faculty that gives to each its form and character. Even in their outer vestures one may discern a certain essential identity in the assumption that fire is nothing but inflamed air, that water is the latter in congelation, while earth is solidified water—merely interchangeable modes of operation in the protoplasmic spheres, of which the purest is the vital or animating *spirit* resident in air (*spiritus*, from *spiro*, to breathe). This is why Air was held by divers philosophers to be the chiefest Element, tho the kabalists accounted it not an Element, but a certain ubiquitous medium or celestial protomateria diffused thru and holding together by adaption and homogeneity the elemental parts of all created things, and variously denominated Universal Ether, Spirit of the World, Azoth—and which spirit nourishes and perpetuates the germinal nutriment of the earth.

Thus are participative intimacies established between the constituents of a majestic Whole; thus thru the accidents of the Elements are the incidents of the Principles ordained; thus is the celestial Mercury espoused to the terrestrial Sulphur, and thence thru the corporifying faculty of Salt is Form made consubstantial with Spirit.

And why did these doctrines become obscured with the passing of time and so fail of more general credence—why did their postulates not carry conviction, their worthiness become more outwardly apparent? In reply, let us ask why belief in Astrology, the synthetic key to the profundities of the Universe, began to ebb with the midnight age of Materialism and thence become proscribed? Why Alchemy, which expounds the inner processes of the organic law of the living God, both in creation and redemption, is ridiculed, anathematized, relegated to the closets of the negligible, while its Book of Holy Doctrine is read

daily from the pulpits of the land and prostituted to the purposes of man-made creeds and delusive dogma? And why are the priggish pragmatists, the folk of the cap and gown, the cultural autonomists, so blind to the fact that Astronomy, Astrology, and Alchemy are but a trinity of natural sciences corresponding respectively with things of the body, the soul, and the spirit? And finally, why must the Real be obliged ever to contend and struggle for its own, while the fallacies and the illusions of the Seeming never fail to make ready appeal?

There are legitimate reasons this should have become so, reasons involved in the labyrinths of a major cyclic law the explication of which—simple yet recondite—might only add to the discomfiture of those sagacious minds hitherto prone to dismiss a troublesome concept by charging it to superstition, but—the second or material half of a duodenary part of the sun's Grand Climacteric had for a period made dark and turbid the things of the spirit, and the mystical world was eclipsed!

But now the umbral shadows are shortening, and a new illumination is creeping slowly tho surely athwart the horizon, spreading its radiance into places erstwhile sombre and opaque; the Narcissus of incertitude is due for a metamorphosis into the flower of fact, and the primal rays of that Truth which lieth at the bottom of a well may yet be perceived and hailed by a groping empiricism.

Let us hope so.

The purpose here is not an exhaustive Argument, but a tentative reference only to a few of the fundamentals of a doctrine which we claim neither the talent nor the inclination to enlarge more fully upon, tho some further testimonies be adduced to give emphasis to its plausibility. Our present hope is to have disposed the reader's mind to a mood the more readily to entertain if not wholly to accept the claims made for the Powder of Sympathy with which Sir Kenelm Digby performed so many wonders in the treatment of wounds.

(To be continued)

THE NEW WORLD UNDERSTANDING

By OSKAR EMIL



WE are standing before the opening of our psychic resources, while as yet we are amazed by our scientific success, perfecting our technical applications, and engrossed by our material prosperity. This affirmation is not prophetic but a conclusion based on the facts of life. We find that modern sciences in spite of their success must admit that neither the smallest nor the largest part of their world can be fully understood without reference to *the instruments used in obtaining the evidence and the methods used in judging it*. We refer not only to microscopes, telescopes, spectroscopes, retorts, and such like, but also the personal instrument involved in

the operation. Altho practically we may eliminate the world of feelings and emotions from the so-called natural sciences, it is impossible to abstract them from sensation and thinking. In fact, what we know depends upon such personal interference, with or without self-interest.

Evidently certain sensations are so similar to most men that they can agree upon what they see, for instance, the sun, a color, a form; or what they hear, a note, a word, a cry; or what they smell, taste, or touch;—even if already at this stage, the very beginning of observation, we meet with numerous exceptions and idiosyncracies, for instance, color blindness, abnormal formal sense, and other unusual reactions. We thus find that our scientific evidence is based on average or normal sensations, under

given conditions; while abnormal data are not accepted as a valid basis of opinion. A blind man's perception of the visible world is not considered as authoritative. Physics and chemistry then are fed up on *normal* sensations arrived at more or less by means of *special* instruments. The world thru a microscope is different from the world thru a telescope; a thing seen from two points is different in its aspects; light thru a prism breaks into a spectrum of colors; and so forth.

By adding all these sensations together, thru analysis and synthesis, sorting and sifting all this variety of evidence, the sciences arrive thru a more or less logical process to *constructive entities*, as an architect by drawing lines and adding touches of color suggests a house. Or, the process of science is the same as in a case of law:—a more or less complete evidence is gathered, presented and considered *pro* and *con* by the jury and the judge who passes the verdict. It is indeed by a very complicated procedure that we arrive at the things we believe in, as do the sciences in their world. *It is human, far too human, to be absolute. Its relativity is undeniable*, and we find, also, that the most advanced physicists, chemists, and mathematicians, advocate this relativity against the fundamentalists. We have the same situation here as in religious cases: some believe fanatically in the signs of mind as presented by revelations and traditions, while others are pointing to the instrumental character of these data.

The electrical and mathematical universe of modern sciences, whether conceived as complexes of points, of lines, or of matter, whether dealing with time or space, is therefore only a *conclusion* begotten by human brains and *based upon human evidence*. This instrumental character of science has been overlooked temporarily, while men have taken scientific statements at par, as inevitable values, and have forgotten both God and man on that account. Presenting the universe as absolute, man finds but an insignificant place in the gigantic system, the suggestive influence of which affects not only public and

private opinion, but convictions and morals, *with effects in the very attitude and actions of men*. A scientific pessimism has replaced the devil of old, while an optimistic faith in evolution is being substituted for the Creator of the past.

The realization that any *science thus depends upon psychic agreement* of impressions and mental mechanism is bound to bring the mental side of nature and its events to the front. The origin of science is *in what we know, the facts of mind*, and from these we judge about our position, as it were, in the unknown; we register this position by the signs of facts with science giving rules and suggestions of navigation. *If we misunderstand these signs and lose their bearings on human nature, our position in the world may be altogether upset*. We know it is entirely possible to register the most contradictory signs and propose the most conflicting rules. Some find facts they explain by the devil, others live under what they think are the signs of God. There are differences of view owing to the facts, and differences of opinion due to explanation. *One explains one fact by other facts of his experience*—we may say that his *understanding depends upon both his position and his disposition*.

A scientist who, more or less artificially, has put himself in a peculiar position, tends to explain his facts by a certain class of signs ignoring other possible facts. A religious person is similarly biased in his particular field, following his own disposition. A businessman, a lawyer, an engineer,—any specialist does the same in his particular line of effort.* And in the same manner do people go by local signs which work them into communities and nations, or we may talk about social signs, and so forth. Thus we live in a sort of a *classified universe*, more or less ignoring the other columns advertising it in facts.

* "deformation professionnelle" as Owen Wister speaks of in "My Friendship with Roosevelt", or "professional blindness" as H. G. Wells points out. It is the fundamental "ignorance of knowledge" about which I once wrote an article.

We try to reach a broader understanding by saying that it takes all kinds of people to make the world, and so it takes all sorts of signs and sciences to make the world. To swear by the popular sciences of physics and chemistry as by the Almighty, is therefore rather foolish, because, after all, they reckon only with a limited group of facts observed and explained by a limited group of people, the scientists (a sort of modern clergy). It is true that these sciences deal with the most elementary and basic signs of life, the sensations,—signs which affect our most evident part of existence, the body, which we all more or less have to contend with, and in which connection misunderstanding may be most actually fatal. As a matter of orientation the so-called material universe is perhaps the best advertised, most obvious and important. We can hardly evade it without serious detriment to life. Nevertheless it has *no value in itself but only as a directive of life*. To abstract and objectify a material universe is therefore a perversion of vital sense, be it ever so scientific. The sun, the moon, and the stars, are indeed in mind for human sailors, and are not there on their own account.

We pass judgment on their *so-called objective existence*, and suppose they are without our mind as well as in it; but this assertion is at least *problematic* and hypothetical. Science has long ago passed the stage when it thought that the sun we *think* exists and the sun we *see* are identical, and does not conclude that a fact A is owing to a non-mental A, but finds the solution in a combination of two or factors XY . . . which are presented in mind only *as suppositions*. Altho A may be equal to XY . . . the definition of each of these factors may vary in proportion to the other, as for instance 16 may be accounted for by multiplying 2.2.2.2. or 8.2, by adding 10 and 6, and so forth. *An explanation is thus largely a mathematical function*, a juggling with factors and equations. For this reason the nature of electricity, atoms, etc. is so problematic and largely a matter of mental taste and fashion. It may sound irreverent to talk about fashion in so elevated and apparently

superhuman things as time, space, stars, light, etc. and so successful and striking achievements as those of physics and chemistry, but they are, nevertheless, *scientific fashions, nay fads*, and tho life may benefit from them it also largely suffers under them. For there can be no doubt about the universal influence of these systematic observations and understandings of sensual data, they impose facts which affect the position and disposition of life; *they develop conditions—but not necessarily, and mostly blindly, do they develop life*. It is not at all surprising that the abstract stargazers vision a rather hostile universe and that the microscopists fear the atomic structure as a bomb, which both in their ways destroy life;—it is rather significant that they feel this way about it. They are getting away from life, and their own conclusions suggest that, as a Freud complex suggests itself in dreams, or as a psychoanalyst traces the trouble from which his patient suffers, in statements and responses.

Considering these qualifications of modern sciences, we are justified in predicting a growing interest and importance in what we may call *instrumental science* or understanding. This is a field to some extent covered by modern psychology, but it also involves logic, metaphysics, and other departments. The most urgent need is coordination of these instrumental sciences in a *general science* built on the particular data but *presenting the common features of the facts and factors of explanation*. Such a science must first explain *why any fact exists* at all, whatsoever the specific content. Evidently a fact does not exist on account of this specific content alone, for then once a fact would always be a fact. There must be another factor bringing this content to light. *The differential between mind and the mindless* may be given any name such as *élan vital*, consciousness, intelligence, attention; but in order to fit the facts it must be a variable quantity tho a common quality. Suppose the mindless was identical with the mind, as some realists propose? In order to travel from one fact to another we still must count with a general factor which is not in the fact itself. This

factor might be identified with time or space or time/space, if it were not too much in heaven and on earth to make such an explanation fitting.

This general factor which thus must be figured with in any case of fact, has in the sciences either been ignored or mixt with particulars, but is, after all, most essential in the success of the adventure called life, and for explanation of life, supreme evidence, the knowing mind. *Scientification of this factor in tests and trials*, and its application in the progress of life will undoubtedly be one of the most important features of the

new world. As Nietzsche said "*ein aus sich rollendes Rad*" as a snowball gathering size, so will life go on with the coming of this instrumental science. *We will live in order to live still more, whatsoever the results*, whatsoever the worlds to come. Whether we pass thru a Heaven or a Hell of a Universe,—we will live and create new universes in which to live still more. Man may die, but men will live on, perhaps forever. Failure of the individual will teach the remaining to live better. *That is The Strategy of Life*. It promises a greater Tomorrow.

PARAGRAF TRUTH

By SETRAC G. EGHIAN, M.D.

LOOKING FOR REWARD

NO man is free of duty, or responsibility. Every man, no matter in what station of life he may be, is bound to his fellow men by certain obligations. These obligations must be regarded as privileges given to man. In the fulfilling of these obligations man should not look for reward or recognition, but he must regard it as a thanksgiving for privileges given him.

By looking for reward in performing his duties man descends, no matter how exalted his standing is, from a high position of a privileged man to a hireling. By seeking for reward or recognition or fame, is always led into selfish ambition of self aggrandizement. He attracts to himself jealous, envious, hateful and unscrupulous men. They will pull him down sooner or later with themselves into degradation, and at the end to disgrace. Looking for reward in performing his duties man always meet disappointment.

The higher a man stands among his fellow men with his power or knowledge, the greater he is charged with responsibilities and duties, and when he fulfills them unselfishly he receives an internal increase and expansion and higher privileges.

MAN'S ENEMY

MAN'S enemy in his mirror. In him man sees himself reflected. Man's enemy is a lesson book from which he can learn his own vices and virtues. Man learns from his enemy the bitterness and destructiveness of lower passions, such as anger, hatred, jealousy, and envy.

Man's enemy is his ill-matched part. By preparing misery for his enemy, he prepares it for himself, by gossiping ill of his enemy man gossips ill of himself, and by trying to annihilate his enemy by mere force, he tries to annihilate his own self.

Love your enemy is not a mere ethical or religious phrase or just a sentimental saying, but is a truth and man must learn it in spite of himself.

Man and his enemy is not an accident. Man's enemy is a mystery and man must go deep into his own consciousness to unravel the mystery.

To turn an enmity into a normal relation, man must trace back and discover all the errors that have made the enemy and correct them one by one.

Until man conquers all his passions and rids himself of all selfish tendencies, he is subject to enemies.

PROGRESS

An Editorial

By DR. GEORGE WINSLOW PLUMMER



PROGRESS does *not* consist in unparalleled development of mechanical conveniences for home, office, business or profession.

These are merely *incidents* of progress!

Progress does *not* consist in endless and useless discussion, talk-fests by talking pests, banquets at which soul-destroying gab is merely a smoke screen to camouflage tiresome egoism, or the fomentations of the intelligentsia.

These are merely the *accidents* of progress!

Progress *consists of the conquering of obstacles.*

Once upon a time, worm got tired of being a worm. He wriggled out of the muck and decided to become something else.

He succeeded! He developed a backbone and made biological history by starting the species of vertebrates. *That worm made progress.* He conquered obstacles!

Today, millions upon millions of years since, some folks can't develop a backbone *even now.*

Progress *begins* at the backbone!

If it is of the rubber variety, all the chiropractic boys on the trail of the lonesome spine cannot keep it up where it belongs, and the rubber backbone that bends with every whiff of trouble or curls up like a pig's tail whenever obstacles heave in sight, will never contribute to progress or earn you a place on the Roll of Honor at the village crossroads.

That worm made progress but *he didn't know* it. He did the work silently and quietly and if he had any brains, he probably wouldn't have thought he had done very much.

But if that worm hadn't done his stunt, you and I wouldn't be wearing backbones and calling ourselves "images" of the Almighty right now! In other words—

Conquering the obstacles that come up today may not seem at the moment to amount to much, but they may mean a great deal later. The worm's work continued thru millions of years. The work that we accomplish today—in conquering obstacles—means the happiness and greater development of people in ages yet to come. *That's progress!*

The greatest potentate who ever breathed could not invent and put into operation a culture and a civilization in a day or a year. He *could* and some of them *did* lay foundations on which their successors built. *That* was progress!

In other words, true progress consists, in conquering obstacles to increase intelligence whether they be relatively small and obscure or obviously great, day by day as they present themselves.

True progress consists in maintaining a stiff, upright backbone when trouble comes, instead of curling up, wilting all over the house and whining about the "good old times."

Better times than we ever have known are on their way to us and not so far off either.

Not because Chambers of Commerce and Boards of Trade have printed their cheer-up bally-hoo but because it is the natural law of action and reaction in definite cycles.

1930 leaves us with no regrets at its passing but 1931 holds out the promise of a new era of happiness to all who wear backbones instead of rubber tubing.

Don't whine about the old year but get ready to buck the new one with a ground tackle that will sweep it off its feet.

The year near at hand will be O.K.; for the progressives—the folk who cheerfully crash all reasonable obstacles—will compel it to make good.

Join the progressives and help make human history.

SPECIAL HEALING DATES



THE Rosicrucian work of Healing is carried on regularly by a corps of workers who voluntarily enrol for that purpose and who possess special qualifications for the work. All readers of MERCURY are cordially invited however, to join in this service to humanity, which is rendered to worthy cases without fee or compensation of any kind. To do this, you have but to devote yourself to deep concentration and desire, that the healing power of the

Holy Spirit may rest upon those whose needs are being considered at the House of the S.:S.: Do this, wherever you are, at 9:00 P. M. on the dates below, which are those when the Moon is in Cardinal Signs:

January: 4, 5; 10, 11; 17, 18; 24, 25; 31.

February: 1; 6, 7; 13, 14; 20, 21; 27, 28.

March: 1; 6, 7; 12, 13; 20, 21; 27, 28.

EPHEMERIDES WANTED!

We desire copies of Ephemerides for 1776, 1777, 1778, 1779, particularly 1776, for our reference library at the Fraternity's Headquarters. We shall appreciate any quotation on these numbers or any information as to a possible source from which they may be obtained. Address the Editor of Mercury, 321 West 101st Street, New York, N. Y.

AN ACCURATE ORBIT OF PLUTO

Final Tables on the New Planet, Which are Likely to Remain Permanent for Some Years

By LIEUT.-COMMANDER WALTER M. WYNNE, U. S. NAVY



In the September, 1930, issue of "Mercury," there appeared an article by me on Pluto: the newly - found planetary "object" beyond Neptune.

To the editorial comments that I made regarding the new body I have nothing to add at this time. I have, however, to offer a satisfactory outline of Pluto's orbit. In the last article I could only refer to the *preliminary* orbit, or rather *one* of the preliminary orbits of Pluto, and to those who read my article the delineation of the trial orbit must have seemed to them to end "in the air", as it were, since only a portion of the orbit was described and that with an injunction to exercise care in employing it except very near to the present year, 1930.

Truth is, that the computation of Pluto's orbit has gone forward at such a pace that it has been impossible to adequately report its progress in a quarterly magazine. No less than eighteen separate and distinct "orbits" have been calculated; the last of which (No. 18) is a very satisfactory one and bids fair to remain the most accurate orbit that we can obtain for some years to come. The reason for the excellence of No. 18 is that it comprises no less than 136 observations of the body, including four from photographs made in 1919, one in 1921 and two in 1927. Because it reconciles all of these observations and covers a period of nearly eleven years, accurately, it must be the very best that can be done until not a few more years of observations are made or unless the image of the body can be located on photographic plates taken before 1919.

I shall not attempt to give the elements of Orbit 18. They will be found together with much other interesting matter in Lick Observatory Bulletin 427.* I shall proceed at once to a short description of Pluto's orbit and then complete this exposition with a few numerical examples for the benefit of those who may wish to use the tables which follow.

Turn to the diagram of the orbit. The central point is the sun. The first small circle is the approximate orbit of our earth at one astronomical unit of distance from the sun. The outer circle is drawn with a radius of .50 such units and is divided into degrees which are the degrees of heliocentric longitude since everything is centered on the sun and the plane of the paper is the ecliptic plane. The reader looks at the figure from the general direction in space to which the north poles of either earth or the sun point.

All of the planets so regarded—Pluto included—revolve about the sun in a counter-clockwise sense. The orbits of Earth, Mars, Jupiter, Saturn, Uranus and Neptune are represented as circles at their mean distances. This is not far from the truth, generally, and moreover these better-known objects revolve about the sun in what is very nearly the ecliptic plane.

Pluto's path is decidedly elliptical. The plane of the orbit cuts the ecliptic plane in the "line of nodes" and is inclined a little more than 17 degrees to the ecliptic plane. Therefore the reader, looking at fig. 1, should remember that the portion of Pluto's orbit lying to the left of the line of nodes extends rather well above the plane of the paper and is in north latitude whereas the portion to the right

* Address: Students' Observatory, University of California, Berkeley, Calif.

of the line of nodes lies below the plane of the paper, in south latitude. Pluto has very recently passed thru the ecliptic plane at its ascending node: from south to north latitude. That node is now* in longitude $109^{\circ} 21' 36.9''$. The planet will continue as indicated by the years written along its trace and on February 27, 1989 will be at a point nearest to the sun. This is its "perihelion": indicated on the diagram by the Greek letter " π ". The perihelion is now in longitude $222^{\circ} 30' 3.0''$ and the distance at perihelion will be 29.549 units.

Pluto was in its last perihelion on December 29, 1739, in longitude $219^{\circ} 51' 31.2''$ —it has therefore a "period" of 249.1661 years. It was farthest from the sun on July 28, 1864. If we connect the nearest and farthest points we have a projection of the long or "major" axis of the orbit-ellipse. This is shown on the diagram. The sun is at one focus of the ellipse—the other focus lies in space, in south latitude, at a point beyond the orbit of Uranus as indicated by the point "F" on the projection. An approximate minor axis is also drawn in, showing the "centre" of the ellipse in space beyond Saturn's orbit.

This should give the reader an idea of the great distances comprehended in the movement of Pluto.

The short tables of Pluto which follow give at five or ten year intervals the heliocentric position of Pluto from 1740 to 2000:‡ more than one complete "swing-around". That part from 1870 to 1940 is tabulated for the beginning of each year and is adapted for the use of the average reader. It will be noted that positions for the beginning of any one year are given both on the heliocentric and the geocentric scheme but the reader

must remember that the geocentric positions are set forth merely as a guide in the computation. In the preparation of an ephemeris it is the heliocentric positions, generally speaking, that are computed and we pass from them to the geocentric ones so practical to us on earth, by certain transformations. The heliocentric positions are relatively very easy to work up; the geocentric ones are no longer computed directly because the earth is "off-centre" in the solar system and motions as seen from the earth become complex.

We shall proceed in the usual way with an actual example.

Let it be required to find Pluto's position on August 8, 1881. Enter, then, the line with 0 January 1881 and find heliocentric§ longitude $57^{\circ} 43.6'$. The figure following, 4.63', is the amount in longitude Pluto is moving during a month of 30 days. August is the 8th month and August 8th is nearly $8\frac{3}{4}$ months from the start of the year. Therefore multiply 4.63' by $8\frac{3}{4}$, equalling 38.2' and add to $57^{\circ} 43.6'$ to obtain $58^{\circ} 21.8'$ which will be the heliocentric longitude desired. To pass to the geocentric longitude put aside the figure last found, for a moment, for we will return to it again. The next step is to subtract the heliocentric longitude of Pluto from the sun's longitude on August 8, 1881. If the reader does not possess an ephemeris of 1881 he can do well enuf by referring to the appended table of months and noting that at the beginning of August the solar longitude is about 128° . On the 8th of the month the solar longitude is approximately 128° plus 8° or 136° . On subtracting 136° from $58^{\circ} 21.8'$ (first adding 360° to $58^{\circ} 21.8'$) we obtain $282^{\circ} 21.8'$ which we will use solely to enter the table of parallax to be found immediately following. The reader will probably have

* At the beginning of 1930.

‡ I should have stated that the tables have been checked for errors by various means. They agree with the 1891-1930 ephemeris published in Lick Observatory Bulletin 427.

§ The reader will not find the heliocentric latitude given. He will have little need of it and it does not vary greatly from its geocentric equivalent.

noted a column headed "K"‡ after the heliocentric longitude and its monthly advance and noted that in August 1881 its value was just under $47\frac{3}{4}$. Enter the table of parallax and interpolate between 280° and 290° for the value $280^\circ 21.8'$ (or 282.4° nearly); also interpolate between the vertical values of 45 and 50 for the particular value, $47\frac{3}{4}$, for K. The parallax will be $1^\circ 9.8'$. Opposite 280° or 290° will be noted the plus sign.† Therefore add $1^\circ 9.8'$ to the heliocentric longitude, $58^\circ 21.8'$ and write the geocentric longitude as $59^\circ 31.6'$ or say $59^\circ 32'$ which if we choose may be written in the nomenclature* of the zodiacal signs as $29^\circ 8' 32''$, since Taurus begins at 30° longitude.

That is all that need be done in computing Pluto's position on August 8, 1881. No tables for the conversion into geocentric latitude and declination are provided. The effect of parallax is further compounded as for latitude and declination and would only add to further complication. However, the movement in latitude and declination is not great. The reader may interpolate for geocentric latitude or declination directly but is advised to put his answer in decimal degrees in order that he may understand that an error in the last decimal degree may be expected. Thus for August 8, 1881 we may write geocentric latitude 13.6°S. , declination 6.4°N.

The effect of movement in the geocentric co-ordinates can be best noted by

‡ Or the radius-vector of Pluto multiplied by the cosine of heliocentric latitude.

† It might be pointed out, as a generality, that if the minus sign were indicated the planet would be retrograding.

* The practice of reckoning in "signs" died out among astronomers in the opening years of the last century. Formerly it was the practice to reckon by signs, degrees, minutes, seconds, thirds, fourths, etc., of arc. The tendency has been to cut down subdivision to the limit and more and more to the decimal system so that now many favor only degrees and decimal degrees.

examining the geocentric ephemeris for the first half of 1931 in which the values are given in considerable detail, quite impossible to arrive at by simple rule of thumb.

The values of right ascension are nowhere given. If desired, its value at any time may be found by summing the log. cosines of the geocentric latitude and longitude with the log. secant of the declination: the sum will be the log. cosine of the right ascension.

I might add that if one chooses to split hairs in the above calculation, the day number of August 8th might have been looked up in the appended table. It would be found to be the 212th plus 8 or 220th day of the year or on the 30 day plan that would have been exactly $8\frac{1}{3}$ months. The geocentric longitude would not have been altered in this instance by this added refinement altho it is likely that nearer the end of the year it would have amounted to over one-half minute. It is suggested therefore that near the end of the year the advance in longitude be subtracted from the next new year instead of adding to the last new year.

I will conclude with a last example in brief form which I trust the reader will have no difficulty in following.

Let it be required to find Pluto's position on November 9, 1932:

November 9 = 1.7 months from coming new year, 1933. 1.7 times 6.37' equals 10.83' the negative advance in question $112^\circ 18.2'$ is the longitude on 0 January, 1933 \therefore less 10.8 equals $112^\circ 7.4'$, heliocentric longitude November 9, 1932 — $112^\circ 7.4'$ plus $360^\circ = 472^\circ 7.4'$ less sun's longitude of about 218° plus 9° or 227° is $245^\circ 7.4'$ (or 245.1°). "K" is about 40.6 therefore parallax (interpolating) is $1^\circ 17.6'$ to be added to heliocentric longitude ($112^\circ 7.4'$) equaling $113^\circ 25.0'$ or $23^\circ \pm 25'$. The geocentric latitude is 0.8°N and the declination is 22.4°N .

EPHEMERIS 1870-1940

DATE	Heliocentric Longitude	Advance Per Month of 30 Days	K	GEOCENTRIC		Declination
				Latitude	Longitude	
0 Jan. 1870	° ' 47 31.0	' 4.57	47.87	° ' 15 S 17	° ' 16 8 34	° ' 2 N 8
" 1871	48 26.6	4.58	47.88	15 " 9	17 " 30	2 " 30
" 1872	49 22.3	4.58	47.88	15 " 1	18 " 27	2 " 52
" 1873	50 18.0	4.59	47.88	14 " 53	19 " 23	3 " 14
" 1874	51 13.7	4.59	47.88	14 " 45	20 " 20	3 " 36
" 1875	52 9.4	4.60	47.87	14 " 36	21 " 16	3 " 58
" 1876	53 5.1	4.60	47.86	14 " 27	22 " 13	4 " 20
" 1877	54 0.8	4.61	47.85	14 " 18	23 " 9	4 " 42
" 1878	54 56.5	4.62	47.83	14 " 9	24 " 6	5 " 4
" 1879	55 52.3	4.62	47.81	14 " 0	25 " 2	5 " 26
" 1880	56 47.9	4.63	47.78	13 " 50	25 " 59	5 " 48
" 1881	57 43.6	4.63	47.75	13 " 40	26 " 55	6 " 10
" 1882	58 39.6	4.64	47.72	13 " 30	27 " 52	6 " 31
" 1883	59 35.8	4.64	47.69	13 " 19	28 " 49	6 " 53
" 1884	60 32.2	4.65	47.65	13 " 8	29 " 46	7 " 15
" 1885	61 28.8	4.66	47.60	12 " 57	0 II 43	7 " 37
" 1886	62 25.6	4.67	47.55	12 " 46	1 " 41	7 " 59
" 1887	63 22.4	4.67	47.49	12 " 34	2 " 39	8 " 21
" 1888	64 19.4	4.68	47.44	12 " 20	3 " 36	8 " 43
" 1889	65 16.4	4.68	47.38	12 " 10	4 " 34	9 " 4
" 1890	66 13.6	4.69	47.32	11 " 59	5 " 32	9 " 26
" 1891	67 10.7	4.70	47.25	11 " 46	6 " 31	9 " 48
" 1892	68 7.7	4.71	47.18	11 " 33	7 " 29	10 " 10
" 1893	69 4.3	4.73	47.11	11 " 21	8 " 26	10 " 31
" 1894	70 1.5	4.76	47.03	11 " 8	9 " 24	10 " 52
" 1895	70 59.8	4.79	46.95	10 " 55	10 " 24	11 " 13
" 1896	71 58.0	4.82	46.86	10 " 41	11 " 23	11 " 34
" 1897	72 55.3	4.85	46.77	10 " 28	12 " 22	11 " 55
" 1898	73 54.2	4.88	46.67	10 " 14	13 " 22	12 " 15
" 1899	74 52.2	4.91	46.57	10 " 0	14 " 21	12 " 36
" 1900	75 51.4	4.94	46.46	9 " 45	15 " 21	12 " 57
" 1901	76 51.5	4.96	46.36	9 " 30	16 " 22	13 " 18
" 1902	77 51.5	4.98	46.25	9 " 14	17 " 22	13 " 38
" 1903	78 51.3	5.00	46.13	8 " 59	18 " 23	13 " 59
" 1904	79 51.2	5.02	46.02	8 S 43	19 II 23	14 N 19

EPHEMERIS 1870-1940

DATE	Heliocentric Longi- tude	Advance Per Month of 30 Days	K	GEOCENTRIC		Declina- tion
				Latitude	Longitude	
0 Jan. 1905	80 50.9	5.04	45.89	8 " 27	20 " 24	14 " 39
" 1906	81 54.2	5.06	45.77	8 " 11	21 " 29	15 " 0
" 1907	82 54.3	5.08	45.63	7 " 55	22 " 31	15 " 20
" 1908	83 55.7	5.10	45.49	7 " 39	23 " 34	15 " 39
" 1909	84 58.0	5.12	45.34	7 " 22	24 " 38	15 " 59
" 1910	86 0.1	5.15	45.19	7 " 5	25 " 42	16 " 18
" 1911	87 2.8	5.18	45.04	6 " 47	26 " 46	16 " 38
" 1912	88 5.6	5.22	44.88	6 " 29	27 " 50	16 " 57
" 1913	89 3.2	5.25	44.72	6 " 10	28 " 53	17 " 17
" 1914	90 7.0	5.29	44.60	5 " 52	29 " 58	17 " 35
" 1915	91 16.2	5.34	44.39	5 " 33	1 54 4	17 " 54
" 1916	92 21.3	5.38	44.23	5 " 14	2 " 10	18 " 12
" 1917	93 26.2	5.43	44.03	4 " 54	3 " 16	18 " 30
" 1918	94 32.1	5.48	43.84	4 " 35	4 " 23	18 " 48
" 1919	95 39.4	5.54	43.66	4 " 14	5 " 31	19 " 5
" 1920	96 48.0	5.60	43.47	3 " 54	6 " 41	19 " 23
" 1921	97 53.5	5.65	43.28	3 " 34	7 " 49	19 " 40
" 1922	99 0.1	5.71	43.07	3 " 13	8 " 57	19 " 57
" 1923	100 11.4	5.77	42.87	2 " 52	10 " 10	20 " 12
" 1924	101 20.3	5.83	42.66	2 " 30	11 " 21	20 " 29
" 1925	102 28.7	5.90	42.45	2 " 8	12 " 31	20 " 44
" 1926	103 40.4	5.97	42.24	1 " 46	13 " 45	21 " 0
" 1927	104 51.2	6.04	42.01	1 " 24	14 " 58	21 " 13
" 1928	106 5.0	6.10	41.78	1 " 1	16 " 13	21 " 26
" 1929	107 15.2	6.16	41.54	0 " 38	17 " 26	21 " 41
" 1930	108 29.4	6.22	41.32	0 " 15	18 " 42	21 " 54
" 1931	109 45.4	6.28	41.08	0 N 8	20 " 0	22 " 6
" 1932	111 1.7	6.33	40.83	0 " 31	21 " 18	22 " 18
" 1933	112 18.2	6.38	40.58	0 " 54	22 " 37	22 " 28
" 1934	113 35.2	6.43	40.33	1 " 19	23 " 56	22 " 38
" 1935	114 53.2	6.49	40.08	1 " 43	25 " 16	22 " 47
" 1936	116 12.0	6.57	39.82	2 " 7	26 " 37	22 " 55
" 1937	117 32.0	6.65	39.54	2 " 32	27 " 59	23 " 2
" 1938	118 53.6	6.75	39.28	2 " 57	29 " 23	23 " 9
" 1939	120 16.7	6.85	39.01	3 " 23	0 54 48	23 " 16
" 1940	121 41.4	6.96	38.74	3 " 49	2 " 15	23 " 23

PARALLAX Heliocentric to Geocentric Longitude

Longi- tude Pluto Less Sun	Use Sign	VALUES OF K				Use Sign	Longi- tude Pluto Less Sun
		K=35	K=40	K=45	K=50		
0	—	0.0	0.0	0.0	0.0	+	360
2	—	3.3	2.9	2.5	2.4	+	358
5	—	8.4	7.3	6.5	6.0	+	355
10	—	16.6	14.6	13.0	11.7	+	350
15	—	24.0	21.7	19.3	17.5	+	345
20	—	32.7	28.8	25.6	23.1	+	340
25	—	40.5	35.5	31.7	28.5	+	335
30	—	47.9	42.1	37.5	33.8	+	330
35	—	0 55.2	48.3	43.0	38.8	+	325
40	—	1 1.7	54.2	48.3	43.5	+	320
45	—	1 8.0	0 59.7	53.2	47.9	+	315
50	—	1 13.9	1 4.8	0 57.7	52.0	+	310
60	—	1 23.8	1 13.5	1 4.8	0 59.1	+	300
70	—	1 31.4	1 20.1	1 11.2	1 4.1	+	290
80	—	1 36.2	1 24.8	1 14.9	1 6.9	+	280
90	—	1 38.2	1 25.9	1 16.4	1 8.8	+	270
100	—	1 37.2	1 25.5	1 15.5	1 7.7	+	260
110	—	1 33.2	1 21.5	1 12.4	1 5.1	+	250
120	—	1 26.3	1 15.4	1 8.2	1 0.8	+	240
130	—	1 16.6	1 6.9	0 59.4	0 53.4	+	230
135	—	1 10.7	1 1.8	54.8	49.2	+	225
140	—	1 4.5	0 56.4	50.0	44.9	+	220
145	—	0 57.7	50.3	44.6	40.2	+	215
150	—	50.4	43.9	39.0	35.0	+	210
155	—	42.5	37.0	32.8	29.8	+	205
160	—	34.5	30.0	26.7	24.0	+	200
165	—	26.0	22.8	20.1	18.1	+	195
170	—	17.6	15.3	13.6	12.2	+	190
175	—	8.8	7.7	6.8	6.0	+	185
178	—	3.5	3.1	2.7	2.4	+	182
180	—	0.0	0.0	0.0	0.0	+	180

DATA : Beginning of Months

Month Beginning	Common Year Day	Approx- imate Longi- tude of Sun
0 January	0	280
0 February	31	311
0 March*	59	339
0 April*	90	10
0 May*	120	40
0 June*	151	70
0 July*	181	98
0 August*	212	128
0 September*	243	158
0 October*	273	187
0 November*	304	218
0 December*	334	248

* NOTE: If month is in leap-year
add (1) to the common
year day.

ZODIACAL SIGNS (Geocentric Longitude)

Zodiacal Sign	Symbol	Begins at
Aries	♈	0
Taurus	♉	30
Gemini	♊	60
Cancer	♋	90
Leo	♌	120
Virgo	♍	150
Libra	♎	180
Scorpio	♏	210
Sagittarius	♐	240
Capricorn	♑	270
Aquarius	♒	300
Pisces	♓	330

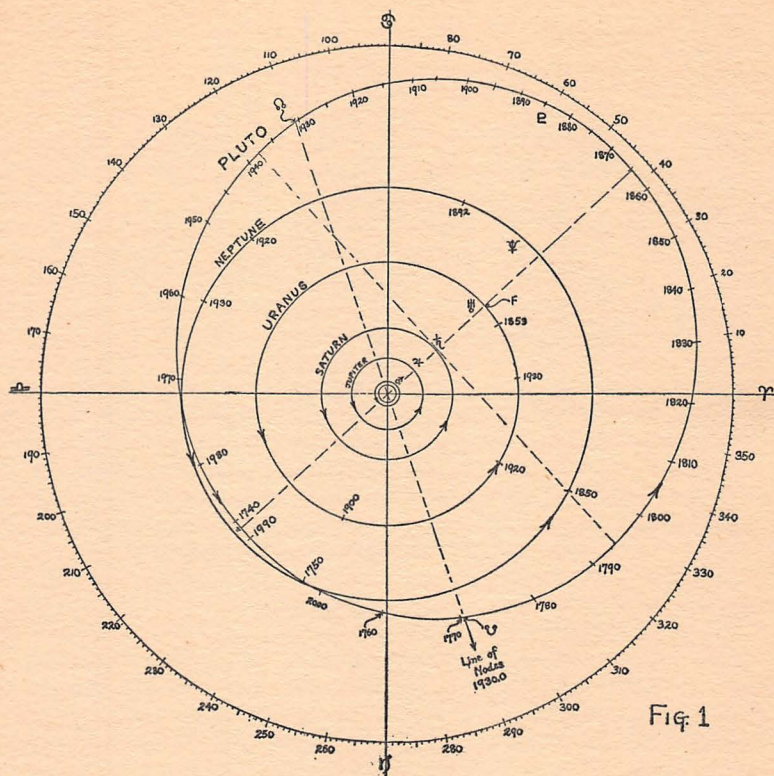


Fig 1

DATE 0 Jan'y.	HELIOCENTRIC		K
	Lat.	Long.	
1740	15° N 49'	219° 52'	28.43
1750	11° " 22'	246° 5'	29.51
1760	5° " 29'	268° 47'	31.51
1770	0° S 28'	288° 34'	33.88
1780	5° " 37'	305° 49'	36.26
1790	9° " 41'	320° 57'	38.48
1800	12° " 43'	334° 31'	40.50
1810	14° " 50'	346° 49'	42.29
1820	16° " 12'	358° 13'	43.85
1830	16° " 58'	9° 38'	45.27
1840	17° " 8'	19° 8'	46.28
1850	16° " 52'	28° 53'	47.10
1860	16° " 10'	38° 20'	47.64
1865	15° " 41'	42° 56'	47.80
1945	5° N 50'	128° 58'	37.33
1950	8° " 3'	136° 55'	35.86
1960	12° " 20'	154° 53'	32.90
1970	15° " 46'	176° 6'	30.31
1980	17° " 9'	200° 28'	28.69
1990	15° " 28'	226° 28'	28.48
2000	10° " 57'	251° 33'	29.66

DATE	GEOCENTRIC		Declination
	Latitude	Longitude	
Dec. 30, 1930	0° N 7' 15"	20° 52' 25.4"	22° N 4' 12"
Jan. 7, 1931	" 7' 46"	19° " 53' 39"	" 6' 13"
Jan. 15, "	" 8' 17"	19° " 44' 11"	" 8' 13"
Jan. 23, "	" 8' 46"	19° " 34' 30"	" 10' 12"
Jan. 31, "	" 9' 17"	19° " 24' 54"	" 12' 6"
Feb. 8, "	" 9' 47"	19° " 15' 42"	" 13' 54"
Feb. 16, "	" 10' 16"	19° " 7' 11"	" 15' 34"
Feb. 24, "	" 10' 45"	18° " 59' 34"	" 17' 4"
Mar. 4, "	" 11' 14"	18° " 53' 6"	" 18' 24"
Mar. 12, "	" 11' 42"	18° " 47' 55"	" 19' 32"
Mar. 20, "	" 12' 12"	18° " 44' 10"	" 20' 27"
Mar. 28, "	" 12' 40"	18° " 41' 59"	" 21' 10"
Apr. 5, "	" 13' 9"	18° " 41' 24"	" 21' 39"
Apr. 13, "	" 13' 38"	18° " 42' 29"	" 21' 55"
Apr. 21, "	" 14' 8"	18° " 45' 12"	" 21' 58"
Apr. 29, "	" 14' 36"	18° " 49' 32"	" 21' 48"
May 7, "	" 15' 3"	18° " 55' 24"	" 21' 25"
May 15, "	" 15' 32"	19° " 2' 40"	" 20' 52"
May 23, "	" 15' 58"	19° " 11' 17"	" 20' 8"
May 31, "	" 16' 25"	19° " 21' 4"	" 19' 14"
June 8, "	" 16' 50"	19° " 31' 51"	" 18' 11"

A LITTLE ESSAY ON KEEPING FIT

The Necessity for Keeping on the Plus Side of Normalcy

By GEORGE WINSLOW PLUMMER



NEARLY everybody is whining about a "national" depression as tho it were a disease. "Everybody" is, as usual, wrong. The *real* depression is in the individual. A tremendous number of persons are, theoretically, down and out and ready to take the count, simply because they are *convinst* that they *are* down and out. Like many invalids who really "enjoy poor health," too many persons right now, actually, have committed themselves to the conviction that they are "all in," and seemingly, no power can shake them from their complacent acceptance of the delusion.

It isn't the fact that some stocks are below par that is making the trouble. It is because so many of us are below par ourselves that we don't put our own personal stock up where it can produce dividends.

Once a nation gets into this "Slough of Despond" trouble on a big scale can be expected and seldom fails to get on the job.

People are whining around like mourners at a funeral, praying that, by some miracle, the corpse of prosperity can be revived and coax into action.

Boards of Trade and Chambers of Commerce, Rotaries, Lions, Kiwanisisses and all the other exhibits in the human menagerie of business are paying out good coin of the realm to advertise a prosperity we cannot find with a high powered microscope. Such advertising is sheer bunk, for it arouses the suspicion that it is merely a camouflage of the real situation. When we *have* prosperity we don't have to advertise it.

We might as well wake up for the joke is on us. *Prosperity never died*, and there's no use in trying to hold a funeral over a live corpse. The real trouble is that we overdid our prosperity and lost our morale as well as our heads when inevitable reaction came.

Our country has the same inexhaustible resources. Our industrial plants are capable of marvelous mass production. There isn't an economic feature that could not be properly adjusted if we would eliminate politics and substitute common sense. The development of our national wealth and resources calls for all the labor it is possible to secure. The bugaboo about machine production being a Frankenstein monster is a wet smack to human intelligence. On the contrary, machinery properly used, simply affords greater opportunities to a greater number of operatives, for there will always be some kinds of work over and beyond machine production for which no substitute for human fingers and human brains can be found.

Social, business, industrial, financial and religious consitions are in a mess. More or less irreverend clergy are using their pulpits for denominational mud-slinging. Courts are proving to be travesties on justice. Magistrates have to be toppled off their thrones of dishonor. Economic inequalities foment dissatisfaction among elements likely to prove TNT in the social fabric. Pride, arrogance, snobbery and extravagance ride like the Four Horsemen to certain trouble. Vice, dope and graft rear their hydra heads like monsters of mythos only, unfortunately, the mythos gives place to fact. It is not a pleasing picture—true, but one that it is necessary for us to view.

Like all things in Nature, the present status is no more or less than the natural reaction to unrestrained acceptance of the false Gospel of Selfish Individualism. Out of the pessimism, cynicism and skepticism of the day, a new public conscience is being born and is, at the present moment, in its labor pains. This is the other and more pleasing side of the picture.

It is not prosperity that is to return. It is the awakening or birth of this new public conscience that will revolt against the sophistries of the intelligentsia, the

raucous screams of communism, the tirades against higher spiritual aspirations under the aegis of so-called atheism. We are deprest because we are in a mental chaos and when we can jack ourselves out of this mental chaos and regain our equilibrium, we won't have to complain about any further depressions.

We have slid so far below the meridian or plane of mental equilibrium or normalcy that it is no wonder we cannot restore tranquility in the several important departments of human life.

We've got to get fit and keep fit!

We can keep fit only by keeping our senses while others about us are losing theirs or seeming to. We can keep fit only by not permitting our minds to run helter-skelter after every new and crazy notion propounded as the wisdom of the new age. We can keep fit only by being independent enuf to THINK RIGHT. The man or woman who *thinks right* will seldom go astray.

We will not be thinking right if we perpetuate the erroneous thought of "national" or any other kind of depression. Every one who goes around howling about "bad times" is another Brutus assisting at the stabbing of the Caesar of National Welfare.

When you hear some one moaning about hard times, help them to think right and follow up the thought by right action, which means simply to do whatsoever you can do in a given environment to help where help is actually needed, give cheer where a few words may set a discouraged person right, and direct the mind to a normal, sane understanding of the real cause of trouble, which is—loss of confidence, loss of mental normalcy and loss of individual and national equilibrium.

Above all the dismal howls the light is breaking. 1931 begins a new cycle in our social and industrial life. Already the reconstruction has begun and just as soon as we get depression out of *ourselves*, we will get it out of our national life as well. Harmonic adjustments are within reach and stronger minds are already reaching out toward them.

Hold your senses, hang on to your morale, take on a big load of that stuff they call *verve*, and talk like a million dollars whenever a harpy croaks about bad times. Meantime, send us your old clothes, parcels post, postpaid and we'll put them to good use.

And, oh yes—read over again our Christmas Appeal on the front page of this issue.

WHO WAS NOAH?

Prepared by CATHERINE VICTORIA THOMPSON



AND it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face

of the earth, both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord."

—Genesis VI, 6-8

Tho by an awkward oversight of the historian, it appears from the *Septuagint*, that Methusalah, Noah's grandfather

who was *not* in the ark, continued to swim ashore and lived fourteen years after the flood. What blasphemy thus to represent the Creator of the world. Omnipotence repenting that he had made man, and grieved that man was no better than he had made him.

Possibly the language of *Genesis* is a gracious condescension to our ignorance, and to accommodate the dullness and stupidity of our powers of imagination, which require to be stimulated and excited by strong and impassioned figures of speech, before they can form any idea of a sacred subject.

In the Church of England Collect for fair weather, the General Deluge is alluded to with equal sublimity and simplicity: "O Almighty Lord God, who,

for the sins of man didst once drown all the world, except eight persons, and afterward of thy great mercy, didst promise *never to do so again*," altho St. Peter tells, that God means to *burn* it one of these days.

The finest poems have been written, the noblest paintings ever produced by the hand of man, have been dedicated to the labor of realizing this scene of the universal deluge. The Tower of Babel is said to have been raised to commemorate this physically impossible event. Every nation on earth has supplied us with records to attest to the general belief of the world having once been destroyed by water. The libraries of the world groan under the weight of many folios written to corroborate this physically, morally and absolutely impossible event, unless we believe that God could commit suicide upon himself, or make a thing to be and not to be both at the same time.

Those skilful in the Hebrew tongue, the learned, the shrewdly acute and deeply critical, are all far from any agreement amongst themselves, as to the true meaning of many verbs and nouns in the sacred text. The oldest Hebrew texts which the doctors and rabbis can pretend to, are themselves not originals, but translations from a language already lost and as much older than the Hebrew, as the Hebrew is older than the modern Italian. Even our pretended original, is itself only a translation. Our English Bibles have it, "And God said unto Noah, 'Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.'" Bellamy, a Hebraist, says it should be rendered, "Make for thee an ark of the wood of gopher: for thou shalt expiate in it, even a house also, with an outer room for atonement." So that, notwithstanding the space that would be occupied in the ark by two of every species of unclean, and seven of every species of clean animals, and provender for them for two years; there was room enuf and to spare for a church and church yard aboard the ship.

And now what was gopher wood? "It was cedar", says the Targum of Onkilos, "It was juniper" says Castellus,

"It was box wood", say the Arabic commentators, "It was pine tree wood", say the Persic, "It was ebony wood", says Bochart, "It was no sort of wood at all", say the no less learned Dawson and Geddes, "but it was made of wicker-work," and Dawson adds, "It was made of bulrushes daubed over with slime." Bellamy, in explaining the text says, "Fifteen cubits upward did the waters prevail, and the mountains were covered", but adds, "it is not at all necessary to suppose that the antediluvian mountains were as high as those of the present earth, they may have been of a very different form and size, and composed of other materials."

There are no two authors in the world who have attempted to treat the story of the Deluge as an historical fact, and Noah as a person who really existed; who have not differed from each other in their interpretation as much as it was possible to differ.

Faber says, that the word in Hebrew *Thebah*, which we render "ark," signifies in Syriac cow. So that the command of God to Noah to make an ark of gopher wood should mean, he was to make a wooden cow, as there is a curiously coincident passage in Diodorus, viz., "Some say, that when Osiris was killed by Typhon, Isis having collected his scattered limbs, put them into a wooden cow, covered with cambric or lawn: "hence the town was called Busiris and our bishops to this day continue to wear lawn sleeves.

The ark could not have been built unless Noah was a carpenter, and God could not have instructed him how to put it together, unless he too possessed skill as a carpenter, and the cross could not have been constructed without a carpenter; and the scribes and pharisees said, "Is not this the carpenter's son?"

The natural succession of human ideas, their originalities in the impression of matter on the five senses, accounts for the similarity of all the great archetypes of religious terror, in all parts of the world, and among all generations of the human species. Creatures were often destroyed by floods, and were always liable to be drowned, and therefore would possess that natural exaggeration

which ignorance and terror must suggest about the drowning of the world.

And no nation or race of men have ever existed, who did not possess fables of miraculous deluges and escapes from drowning, and the story of Noah and his ark is found in the legends of Prometheus, Deucalion, Atlas, Theuth, Zeuth, Zeus, Xisuthros, Inachus, Osirius, Helius which is the Sun, and Meen or Man which is the Moon, and from which our Egyptian word and our Teutonic name of our own species Man and Men is derived, as Noah was believed to be the first of the present race of men.

The crescent and gibbous forms of the Moon, presenting the shape of a boat, and seeming to sail without oars or masts in the waters which are above the firmament, over the tops of the highest mountains; and the physically apparent influence of the Moon on the tides of the sea, and the inundations of rivers, and the irresistible association of ideas which inspired the conceit of a *man in the Moon*, a directing Mens, a good and just man of course, guiding its navigation thru the trackless ocean, and preserved in its concave from the desolation of all sublunary things, must have inspired every nation and people in the world to stumble on some such conceit.

The man in the Moon then is Noah in the ark, and this so literally, that the very names in Egyptian, Chaldean, Hebrew, Greek, Latin, German, Saxon, French and English betray the identity of Mon, Moon, Men, Mens for mind all belonging to the same family from *Manus*, "to think", which Skeat gives in fourteen different dialects and all bearing the same likeness. Annie Besant says, that "then it was that the 'thinkers' came down and occupied bodies prepared for them."

In the Hebrew the word, *Noach*, which we translate Noah, consisting only of two consonants N and Ch or X, is supplied by vowels ad-libitum, and so we have *Ia Nach*, the root of the name *Inachus*, *Noux* and *Nox* the night, and *Noos* the mind and *Navis* a ship and in Hebrew *Aneeyah*, and all referable to the boat-like form of the Moon, sailing without chart or mast upon the ocean of the night, bearing and being guided by the

divine mind for the preservation of animal existence.

The ancient mythologies speak of the sailing Gods, and Porphyry assures us that the ancients described the Sun himself in the character of a man sailing on a float, Plutarch observes that they did not represent the Sun and Moon in chariots, but as being wafted about in floating machines, a motion something like the motion of the heavenly bodies.

We must not forget that divine revelation expressly instructs us, that the story of the deluge is not a *literal* fact, nor to be so understood, but is a figure only. In *I, Peter III*, 19-21 is spoken of "the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few—that is, eight souls were saved by water, the like *figure* whereunto baptism doth now save us;" so that the whole story of Noah and his watery salvation was a figure of speech, just as our salvation by the water of baptism is a like figure.

But it can be shown, that the history of Noah is a Chaldean fable, and that the 6th, 7th, 8th, 9th, 10th and 11th chapters of *Genesis* are a mere episode and interpolation, plagiarized out of the sacred legends of the Chaldean priests and inserted into the book *Genesis*. Thruout the whole Bible history, if it is a history, it is shown that the supposed descendants of Abraham, Isaac and Jacob had never heard of their descent from the drunken Noah; and his name is not even mentioned, nor his history glanst at, till after the period of their supposed Babylonish captivity in Chaldea, from whence this legend was brot.

The Books of *Psalms*, *Proverbs*, *Chronicles*, *Judges* and *Kings* have innumerable references to Patriarchs and to Moses and Aaron, and the manifestations of God's power in miracles, and the covenant which he made with Abraham, and the oath he swore unto Jacob, and his drowning of Pharoah and his hosts in the Red Sea, but never once does he allude to the greatest miracle of all, drowning the whole world at once, and making a promise to Noah that he would never do it again.

What is the reason of this most important omission but the fact, that it had not at that time been introduced into the book the Jews brot away with them from Babylon.

But their historian Josephus found the story in the text of *Genesis* in his time, and in his defense of the Jewish people against the attacks of Apion, justifies the account of the deluge given in the *Book of Genesis*, on the sole ground of its perfect agreement with the account to be found of it in the ancient Chaldean legends.

"Now", he says, "I shall interrogate the monuments of the Chaldeans, and my witness shall be Berosus, born a Chaldean and a man known to the Greeks, who cultivate letters on account of the works he publisht in Greek, concerning the astronomy and philosophy of the Chaldeans.

"Berosus, then, after having compiled the most ancient histories, gives the same accounts as Moses of the deluge, of the destruction of men by the waters, and of the ark in which NOUX was saved, and which stopt on the mountains of Armenia," Josephus continues, "Hierome, the Egyptian who wrote upon Phoenician antiquities, also speaks of it, as does Monaseas, and several others."

Thus, Josephus is so far from looking upon Berosus and the other historians as having derived their stories of the deluge from the *Book of Genesis*, that his whole argument is in challenge of the respect for the *Book of Genesis*, solely on account of its having been derived from them; and he invokes the Chaldean, Armenian, and Phoenician monuments as the first and original witnesses of which the *Book of Genesis* is only an emanation, an external proof which can be supported by innumerable internal ones, that our *Genesis* and other sacred books in the Hebrew and Greek tongues, were never originals but translations from some infinitely remote original, of which no vestige remains, and not even is the language known in which it was preservd.

The most particular history of the deluge, and the nearest of any to the account given in the *Book of Genesis*,

is to be found in Lucian's treatise of the Syrian Goddess, who describes Noah under the name of Deucalian, as does the poet Ovid, and his account is so similar with that of *Genesis*, as to leave no doubt that they came from the same original. A similar story is found in the *Bhagavat Pourana*, the sacred Bible of Hindus, which contains also the same story of Jesus Christ, proving that the old and New Testaments came from the same source.

The expression *ELOHIM*, the Gods, so often found in the *Book of Genesis*, from which our Diocesans argue the existence of a trinity of divine persons in the Godhead, because God said, "Let us make man in our image after our likeness", is but another demonstration of the Chaldean origin of the whole system, because in all the Asiatic theologies, it is not a single God who created, but they were the Gods, his ministers, his angels, and especially the decans and genii of the twelve months, who each created his part of the world, that is, the circle of the year.

And this is a reasonable and philosophical explanation of the apparent absurdity, of that first verse of the first chapter of *Genesis*, when that verse in the Samaritan Pentateuch originally was: "In the beginning the Goat created the heavens and the earth." The word *Boro* conveying no such an idea as that of a creation out of nothing, but a renewal only. And in that annual renewal of the circle of the heavens, and the earth, which commences from the winter Solstice immediately after the shortest day on the 21st of December, or when the Sun has gained the first degree of ascension which is on the 25th of December, which is our Christmas day, when the Sun is in Capricorn, the Goat, and is therefore the Creator, that is, the renewer or first opener of the annually-repeated *Genesis* or creation of the heavens and the earth. Here we should read Dupius, Vol. III, p. 34. And in the sign that immediately follows, you can see the genius of the waters Aquarius, January, Noah, the Nile, Reuben, St. Peter, St. Mark, St. Januarius, Bishop of Benevento, pouring out his urn of water upon the world. He is the just

man, in whom the system after the deluge is again renewed. And tho in the beginning it was the Goat, the emblem of wickedness and wicked people who created the heavens and the earth, the year has since been reckoned to begin in January by that just and righteous man, who has turned his back upon the wicked generation of the Goat, and succeeded to all the titles, names and attributes of Supreme Deity, which in bulk are given to each of these twelve signs of the Zodiac, as the Sun in succession seems to pass thru them, and was worshiped as being in them, and all the deluges mentioned by the Jews, Chaldeans, Indians, Greeks and Romans as having destroyed the world under Ogyges, Noah, Inachus, Xisuthrus, Satarrata, and Deucalion, belong to the same astronomical event.

The English word WORLD is derived from the whirl or circular ring of the revolving Zodiac. The revolution of this circle by the Sun, composing the year of twelve months, was called *Orbis* the world, the celestial circle, consequently every twelve months the world ended, and then the world began again, the world was destroyed or it expired, and then the world was renewed; and in whatever point of this circle or in whatever of these signs the whirl or the ground was reckoned to begin, *that* sign was deemed the beginner or creator of the world.

The epoch or point of beginning in the reckoning of this annual whirl, varied considerably according as different people or countries reckoned their year to begin. They could make it to begin in any month they pleased. There are, however, only four distinctly marked points in the circle, which would be convenient for an accurate reckoning; and these are the two points in the year when, once in Spring as the days lengthen, about the 21st of March, and once again in the Fall, as the days shorten about the 21st of September, when the days and nights are exactly the same length, and are called the Vernal and Autumnal Equinoxes, that is, *equal nights*. Again, when the Sun is at its highest point of ascension, and the days are the longest which is about the 21st of June, and again

when the Sun is at its lowest point of declension, and the days are the shortest, which is on the 21st of December, and there is the Goat in which sign the Sun begins immediately to re-ascend. This gives us a clear and philosophical meaning for the literal rendering of the 1st of *Genesis*: "In the beginning the Goat created the heavens and the earth". It enables us to trace that curious association of idea, which led the wisest and most philosophical nations of the earth to worship the Supreme Being, the Great First Cause of the universe, under the name of PAN, and under the imagined form of half a man and half a Goat, the Creator or "annual beginner" of the whirl, having his lower or Decembral part in Capricornus and his upper part in the good and just man of Aquarius.

Among those nations which reckoned the annual whirl or circuit of the Sun thru the heavens to begin at the Vernal Equinox, that is, when the Sun was in the sign of Aries the Ram or Lamb of the Zodiac, the Lamb was considered as the Creator of the whirl, and the Ram or Lamb of God has his position in the Zodiac, precisely at the point where the Ecliptic crosses the Equator, so the Lamb and the Cross became essentially and inseparately associated ideas. The Lamb was said to be "crucified," and that is the meaning in the passage of *St. John*, where Jesus Christ, that is, the SUN, is spoken of as *crucified from the beginning of the world*, which means, that he is crucified or crosses the Equator every spring, at the beginning of the annual circle.

If you will study the New Testament, you will find that Jesus Christ is positively declared to have been crucified twice, because the Sun having crossed the Equatorial line at the Equinoctial point in Spring, when he ascended into heaven, must cross it again at the Equinoctial point in Autumn, when he descends into Hell; and in *Revelation XI, 8*, the same *St. John* who taught that Christ was crucified on Mount Calvary in Judea, positively asserts, that he was *also crucified in Egypt* in the words, "And Egypt, where also our Lord was crucified."

And so St. Paul, when preaching Jesus Christ, and him crucified when he tells us, that he humbled himself and became obedient unto death, explains it by adding to those words, "obedient unto death", "even the death of the cross," that is, no death at all, only such a mystical and metaphysical sort of death, as the Sun dies when he crosses the Equator. For had it been a death in right earnest, and being quite dead in the matter, then there would have been a dead end not only of our blessed Savior but our blessed salvation also, and we would never have seen the Sun again.

In Egypt they reckoned their year from the summer Solstice, when the Sun had reached his highest point of elevation, which is the 21st of June, the Hebrew or Egyptian name of which month is THAMMUZ which is none other than Thomas, the disciple of Christ, who in the moral representation had half a mind to go back again, as in the physical one, his sign in the Zodiac being Cancer the Crab, and Crabs appear to walk forwards and then backwards, which the Sun does when he reaches his highest point and then turns and descends again.

It is at this season of the year, that the river Nile begins to show the first indications of the approaching inundation, according to which physical phenomena, you will find in the Prayer Books and Almanack, that the 24th of June is assigned, as the day of the nativity of John the Baptist, and in forty days from that time, the annual deluge is found to cover all the land of Egypt, to an average depth of fifteen cubits, while a hundred and fifty days (the term during which the flood is said to be upon the earth) added to the 24th of June, the beginning of the inundation brings us to the exact place of Noah, the Aquarius of the celestial whirl, who is again John the Baptist, come in the wilderness baptizing with water to repentance.

And because of this double way of reckoning, the one considering the time of the increase which was forty days, and the other the whole time of the inundation, and the mixing up of the times of the inundations of the Tigris, the Euphrates, and the Ganges, which

all exhibit the same annual phenomena, that has occasioned the gregarious apparent contradiction in the story in *Genesis*, which twice asserts that the waters were on the earth forty days, and yet emphatically concludes that the waters prevailed 150 days.

And thus has an entirely natural and annually recurring event, by the common metaphor and exaggeration of language, been conjured into a world-wide misconception. And we have a long succession of Christian Fathers to the 4th and 5th centuries, solemnly appealing to the fact of the existence of the remains of Noah's ark on the mountains of Armenia, and of scientists in our own times preparing a flying-machine hoping to locate Noah's Ark on Mount Ararat.

Even Bryant, within recent years, exhausting his store of learning to vindicate the authenticity of his Apamean Medal, which exhibited the head of Philip of Macedon on one side, and Noah, Shem, Ham and Japheth on the other; and all the religious men in the world, giving an air of seriousness to such a conceit, that "the cow that jumped over the Moon," is sobriety itself when compared to it.

Extensive and desolating inundations, irruptions of the sea upon the land, and tremendous bursts of cataracts and water spouts, have undoubtedly taken place in all parts of the earth, and in all ages of the world; nor is there a spot that has not been and may not be again a part of the bed of the ocean. But that the waters should have covered the whole earth at once, so that no land was seen anywhere for two years, is impossible since the *consistenior status*.

No such a person as Noah, or any of the persons who are said to have been with him in the ark ever existed, and no such an event as the deluge is popularly assumed to have been ever could have happened. We must take this story as an admonition to us, in future investigations of Bible stories, as to what we are to think, and how we are to understand all the other sacred personages, and the sacred histories of our sacred scriptures, for they all belong to the science of astronomy, and are not historical or biographical but astronomical.



A RATIONALE OF ASTRO-PHYSICS

By DR. GEORGE WINSLOW PLUMMER

(Fellow, American Academy of Astrologians)



HAT marvelous mechanism, the human mind, is gradually resolving the mysteries of the infinitely great thru an assiduous study of the infinitely small.

Inconceivably profound cosmic rays operative thru Space have been determined thru a study of the phenomenal activities of corpuscular particles, liberating a magical degree of energy in their orbits. Neither the cosmic rays nor the corpuscles have been seen by human eye but they have been compelled to register their phenomena, and measurements of this phenomena have enabled scientists to determine the size, velocity, nature and mutual relations of the causative factors.

In the realm of astrophysics the same method of observation holds true. The critic of astroscience affirms that it is worse than absurd to affirm that because Jupiter happens to be in benefic aspect to something or other a substantial check will be wafted to the fortunate native from out the empyrean, or that an unexpected turn of fortune's wheel will give him or her a new "break". It is equally absurd, affirms our critic, to believe that, because Mars steps on the Dragon's Tail, the latter will howl and,

in revenge, give the unfortunate native, in whose horoscope this malign incident occurs, a period of a most distressing character.

Nevertheless, statements not essentially different from the observations of our critic are encountered as "explanations" of the various aspects received in "readings" by assumedly competent astrologians. Empiricism is the curse of the present day practice of the Divine Art. Personal fads, hobbies, self-devised interpretations, more or less biased, by individual practitioners who have no training in astronomy, physics or chemistry and who know little or nothing about basic *laws* of astrophysics, are responsible for the odium that is cast by the skeptical upon the ancient Mother of Sciences.

Astrology is a *science* as to its *mathematics* and an *art* as to its *interpretation*. "Confusion in the craft" will reign until astroscience is rescued from unqualified, self-appointed "professors", "doctors" and "masters" and accepted by responsible educational institutions as a legitimate subject for scientific research, and this writer will hail the day when astrological practitioners are required to undergo a thoro examination at the hand of *qualified* examiners and demonstrate the merit of individual claims for a license to practice, as is required in all

other professions where the personal and intimate welfare of lay clients is at stake.

The critic of astrosience demands to know just *how* planetary influences operate upon individuals of the human species to produce conditions effective in the daily life. That the celestial bodies do have an observable effect upon minerals, plants and animals is not disputed by the reasonably well-informed. It is an evidence of human egoism to assume that the alleged superiority of the human species places the individual members of that kingdom beyond any such astral interference. However, the simplest study of evolution will demonstrate that Man is but a more highly developed mammal and therefore shares, with the kingdoms of life below him in the evolutionary scale, an adaptability and receptivity to the same laws and influences that he admits are operative in the lower organisms.

The question that will be found common to all sincere critics and students of the Divine Art is, "Just *how* do astral influences operate upon the members of human family?" What are the "influences" referred to?

The writer of this thesis does not presume to supply a formal and final reply that will have the effect of a "faith once delivered to the saints." There is no intention in this article of offering any "laws." We have enough of them already and few of the nonsensical teachings under the guise of astrosience are "laws" at all. All that we intend in these paragraphs is, to offer a suggestive concept of what the astral influences are and how they may reasonably be *assumed* to operate. Such suggestions may afford a basis of study to those who are inclined to push the research work to a greater extent.

In the first place, the *influence* of a planet is alleged to be the effect it produces, first, thru its inherent nature, and second, thru its modification into benefic or so-called malefic tendencies according to the aspect it makes or that is made to it by another celestial body or magnetic point in the ambient. This influence is assumed to be transmitted thru a "ray" and the angle of this particular

ray is said to determine the strength and extent of the influence for which it is a conductor.

This general exegesis has been offered to students for many years and it has served excellently for those who are not, by predisposition inclined to seek further. But is it entirely satisfactory to those who seek to understand astrosience in the light of the physics and chemistry involved? The theory itself was splendidly amplified in the pages of *MERCURY* by Mr. John S. Carpenter (Vol. 9; No. 3, September, 1924), under the caption, "*A Study in Astrological Forces*", being "an engineer's data on the potency of planetary rays". However, while we are in thoro accord with Mr. Carpenter's exegesis, we shall offer some further considerations.

The bodies composing our solar system are, with one exception, spheroids, more or less oblate. From each of these spheroids is radiated a distinct emanation of its integral substance. This emanation is, in fact, the *aura* of the planet. The existence of *aurae* is an established fact in science. It is no longer the quasi-phenomenal abstraction of the *clairvoyante*. Kilner has made a study of the human aura for medical diagnosis and prognosis, not only possible but easy thru the use of chemical cells which any one, technical or untechnical, may use. Laboratory methods exhibit the phenomena of auric emanations as a demonstrable fact in the radio-activity of minerals and rocks, and Chandra Bose's experiments have caused the effluvium of the plant kingdom to sign its autograph.

To return to our suggestive definition of planetary influence: We have stated that it is alleged to be the effect produced, first, thru its inherent nature, and, second, thru its modification into benefic or so-called malefic tendencies according to the aspect it makes or that is made to it by another or other celestial bodies. This alleged definition is true as a general proposition, and *general* propositions are about all that most self-constituted authorities who write text-books offer to their readers. Analyzing the present definition we note:

- A The "influence" itself.
- B The effect produced.

- c The "inherent nature" of the planet.
- d Its expression as benefic or malefic.
- e Aspects.

The "influence" of a planet, would be, according to our understanding of the physical substance emanated and radiated from its periphery, the *aura* of that planet, proceeding therefrom at a specific velocity, according to the mass, density, size and orbit of the planet. The influence of a planet is, therefore, a phase of dynamic energy that becomes kinetic in its causative activity and the production of motion in some mode or modes in that which it affects. This energy diffuses from the body of the planet itself. Theoretically, it proceeds in the form of *rays*. Actually, it does nothing of the sort, for being a spheroid, the aura of a planet must emanate spherically, in an infinite series of wave lengths of indeterminate but presumably short series.

The radiation of the planetary aura in which the influence of the celestial structure inheres is not of unvarying and equal force thruout its mass. The emanations from the polar extremities of the planet are naturally and logically more vigorous and far-reaching than those in any other section of the auric mass. There is a somewhat differentiated emanation or "thickening" of the auric atmosphere in the neighborhood of the equatorial circumference of the planet.

The "inherent nature" of a planet can be determined to a remarkable degree by the spectroscopic analysis of its light. This analysis will give us ample proof of its chemical constituency, from which we can reconstruct the nature of its mass, the extent of its density, the probability or improbability of an atmosphere and the resultant phases of life that might exist therein, always admitting, of course, that it is possible that there may be and probably are multitudinous forms of life in cosmos of which our human intelligence knows nothing.

Having determined the nature and chemical structure of a planet, we know what the general chemical composition of its aura must logically be. Knowing the chemical structure of the planetary aura, we know, within a reasonable

limit of exactitude, how given chemicals will react to produce specific phenomena in nature, including the human species.

From the known orbits and velocities of radio-active substances and the activities of atom, electron, corpuscle, ion or proton or the conditions presented by the quantum theory, it becomes quite clear that the auras of bodies as vast as planets *require* the millions of miles that separate them from each other, in order to function without injury to each other from a chemical, as well as gravitational standpoint.

The aura of a high spiritual initiate is assumed (altho never to our knowledge definitely proven) by esoterists to extend for an incredible distance. Of an Initiate as advanced as the Christos, the aura is believed by spiritual scientists to penetrate and permeate our entire planet, earth. Therefore, in the case of our planet itself, the aura thereof would extend into Space to such an extent as to actually contact all the other celestial bodies allocated to our solar system and the same is true in *fact* regarding the aura of each of the other members of our solar family. It is not only true in *fact*, but it varies in *amount* of contact according to the size of the planet from which a given aura emanates.

From this it may be assumed that we receive a contact of far greater impress and duration of effect from the larger and more ponderous planetary bodies whose auras will be correspondingly larger than we will from the smaller, faster, altho denser celestial bodies.

The influence of a given planet is said to be benefic or malefic. God alone knows who first propounded this idea but the notion has been slavishly followed by the horde of "artists" who know as little about astral art as the modern "futurists", "cubists", and "impressionists" know about the reality and beauty of nature. But the notion has been held ever since some ancient bellwether released it from his cerebral heat-waves. We believe it to be the quintessence of absurdity to affirm that a planet can be either "good" or "bad", "benefic" or "malefic." What is more, every astrologian knows very well, if he or she has had much experience, that "influences" that act as benefic under a given aspect

in one chart, frequently are observed to be what are mistakenly called malefic under the identical aspect in another chart. Why is this?

We believe that the answer lies in the truth that, in medicine, a health giving prescription for one man may be an ill-health producing mixture for another man. Similarly, the attempt to interpret planetary influences from a code of rules that make little or no allowance for individual temperament will be liable to signal failure. How many practitioners ever take the pains to work out the Alumen for a given native? Yet without it, the practitioner cannot understand the temperamental basis upon which the interpretation of the native's chart should be carefully studied. The temperament is a clear signal as to the chemical development of the native, and it is thru the chemical composition of the native and the manner of the specific reaction that chemical temperament makes to the chemical composition of the planetary aura predominant in its contact.—or—mixture of auras predominant in their contact with it, that determines the external phenomena which will ultimately be interpreted as beneficial or malignant, fortunate or unfortunate, healthy or diseased, as the case may be.

We have used the word "mixture" in the preceding paragraph advisedly, for that is precisely where, in our humble opinion, the result of "aspect" enters the general plan. As the auras of the several planets in our solar system extend to our earth and to each other, it is conceivable that we inhale at one and the same time, actual substance, impalpable, intangible, yet substantive, nevertheless, of each and all of our solar neighbors. The mixture will vary, as the density of the aura varies according to the position of its planetary source. When a planet is nearest to us, its aura will have its greatest effect. When farthest from us its effect will be considerably modified by the more dominant influence of other auras, and as the aspects known to astrology and astronomy in general are made, the effect of trine, square, opposition, sextile and conjunction, etc., will modify the "mixture" according to the dynamic activities develop in the "mixture."

All the life kingdoms upon this or any other planet inhale or indraw this kaleidoscopically changing mixture into their chemical composition and their chemical reactions are expressed in external activities and phenomena. In the higher forms of life possessing true brains, the chemical reactions produce, thru those brains, psychological phenomena expressing in various conceptual modes and qualities. From the gradations of the reactions the widely variant modes of individual expression and response are born. As there are no two human individuals exactly alike, it follows that a study of the natal chart of any human individual must yield different results from those revealed by any other chart.

Instead of regarding any planet as a benefic or a malefic, we believe that the time will come when we shall regard these two misnamed qualities as merely the two polarities of expression of the auric energy of a planet. We concede at present that each planet has its "higher and lower octave", somewhat like the so-called higher and lower mind or *manas* of Man. Now the high octave of a given planet can, under certain circumstances, bring out deplorable conditions from the human standpoint of ethics, *vice versa*, the lower octave can stimulate under proper circumstances into a very high attitude toward life.

If "all things work together for good" then there is no apparent reason why the planets that support us should be exempt from this "law" which seems to be one of the very few really good laws. Miss Mary Elma Dame sounded the keynote to this newer thought in her splendid article "*Saturn, the Benefic*" (MERCURY, Sept. 1928, Vol. 13, No. 3). We anticipate the day when the gospel she has inaugurated will be developed to include all the other so-called malefics.

Shocking as it may seem to some, we believe that in time, readings of a natal chart will be based upon as accurate formulae as a physician's diagnostics. The chemical qualities of the planetary "rays" as we shall probably continue to call them will be determined according to the reactions that may be confidently expected from the chemical constitution and temperament of the native, instead

of from a code that, while theoretically based upon the assumed "observations" of researchers thruout past centuries, in reality is too sweeping and all inclusive in its application.

Astrology is curst by a prolixity of fortune tellers. Astroscience suffers from a dearth of true researchers who are interested in the Divine Art as the "Will of heaven revealed to Man." The fortune teller is not concerned with the will of heaven and the client is too interested to know whether the mortgage will be lifted from the old homestead or whether copper will hold sound in the market. Here and there, however, there are true students and artists who seek the Divine Will in order that they may hold At-One-Ment therewith thru an understanding of it. To them be praise.

Mr. G. J. McCormack suggests the substitution of the terms "Positive" and "Negative" for benefic and malefic. This may work advantageously with some. It depends upon the individual interpretation of positive and negative. Yet, as Mr. McCormack rightly observes, "parts of a triangle aspect are harmonious and constructive, while divisions of a square are inharmonious and destructive. Between the two characters of vibratory aspects the duality of planets is manifested, ranging from one extreme to the other until equilibrium is attained or destruc-

tion ensues. The one tears down while the other builds up.

That we may see red under certain Martian aspects, feel blue under Saturnian, act yellow under some Venusian or appear green under still other conditions, is due, we believe, largely to the chemical reactions set up in our mental apparatus by the effect of the auras of the planets concerned, vitalized by the solar ray. It all depends upon how we tune in upon the rays impinging upon our individual temperament. On the dial of a radio-set one point indicates a given station, but the very next point may indicate a totally different station quite remote from the first. Yet the revolutions of our earth present the effect of a "tuning in" to station after station, or star after star, as each new degree rises.

It is possible, as has been suggested, that we permit *fear* to "depress our protecting auras until we have no defense". Yet, it is equally possible that fear itself may be due to the reaction of the astrophysical conditions of the rays upon the chemical basis of our individual temperaments. A single paper is altogether too brief to discuss this matter thoroly, but the views presented may, it is hoped, develop a new viewpoint regarding the nature and operative effect of what are popularly called "planetary influences."

INTER-FAMILY NEWS SECTION

Edited by ETHEL M. B. HELMER

FLORIDA COLLEGE

"Florida College reopened with renewed interest and zeal on the fourth Friday of September, in the spacious Adytum at 1507 Grand Central Ave. The altar was beautifully decorated for the occasion with masses of flowers and palms and we had the pleasure of receiving a lovely gift of a truly "Golden Cross and Ruby Rose," for the Altar, from our Organist, Soror Acesia.

At the request of the membership, the W. A. prepared a series of lectures on the building of the Eucharistic Thought Form during the celebration of the Mass of the Four Elements. This has been most useful and helpful to the entire College. With the exception of one paper on "Initiations," and the necessary examinations, this series of

lectures has taken up all our fall program for strictly Collegiate Work.

For the past two years the College has maintained an open class on Astrology at 620 South Boulevard on Wednesday evenings from eight to nine-thirty. The class now has fourteen enthusiastic members who are really studying hard and applying the fruits of their study to their everyday life. We have found this class to be excellent preparation for Collegiate membership and have drawn seven new members from this source in the past eighteen months. Any visitors to or residents of Tampa who read this and are interested in Astrology are cordially invited to attend.

The College further maintains an open class in "Rosicrucian Fundamentals" at the

same address on the first and third Fridays. Altho after the holidays we expect to change this to every Monday night. Those of us who have been studying this book since our opening nearly four years ago have come to the conclusion that it is a most marvelous book. If one keeps up with the collateral reading recommended to the associate membership and rereads "Fundamentals" about one a year, they will find the answer to almost everything they need to know in connection with our Fraternal Work.

HOLY GRAAL

Holy Graal College reconvened after the summer vacation on September 18th, 1930.

Ever since incorporation of the College, we have been looking forward to a visit from Dr. Plummer. As this visit did not materialize, we decided that the next best thing would be for us to visit Metropolitan College. Upon receiving word from Metropolitan that it would be convenient for them to have us on October 24th, we chartered a bus and arranged to leave Scranton on that date at 12:30.

After a very enjoyable ride thru the Poconos and the lake region of New Jersey, we finally arrived at our hotel at 104th street, selected because it was quite adjacent to the College. After a few minutes rest, we walked over to Metropolitan College where we were very cordially greeted by the members who also presented each one with a red rose before going into the Library to meet Dr. Plummer, and register in his book of visitors.

After the convocation, a reception was held, and a real get-together, and delicious refreshments were enjoyed. Midnight found us leaving again for the hotel, after we had been promised a return visit by Metropolitan.

On Sunday evening, November 1st, we held a special Memorial Convocation for Soror Robertson.

METROPOLITAN

The last quarter of the year sees the resumption of Work in Metropolitan College, and this is always entered into with keener zest, after the short summer's recess. The alternate Friday classes have also been resumed.

October 24th we were honored by a visit from Ill. Fr. Stanislaus Witowski and other members of Holy Graal College, Scranton, Penna. This visitation had been anticipated by all, but the realization exceeded the anticipations. The fraternal feeling engendered at this joint convocation should go far in cementing the Work.

At this Convocation a new chancel rail and pulpit were dedicated by Frater Witowski, in an impressive ceremony.

This rail adds much to the beauty and churchly setting of the Cathedral Chapel of the Holy Trinity.

Metropolitan is also the recipient of another symbolic painting executed by Soror Annabel Berry. She strove for the effect of a stained-glass window, in the colors, and succeeded admirably. This is a worthy companion-piece to her painting of a year ago, and we hope that her Muse will continue in our behalf.

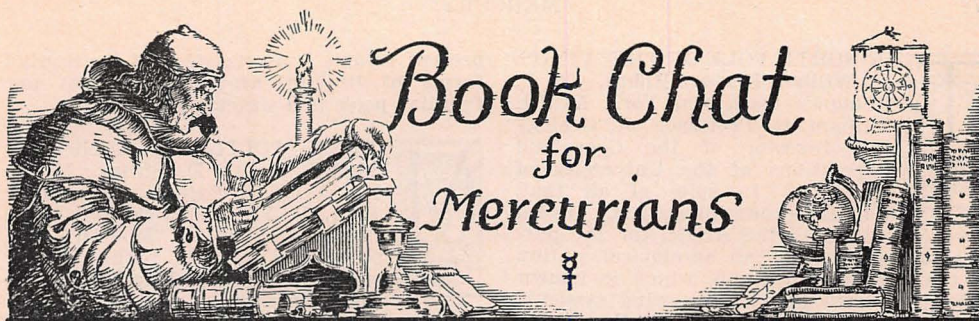
WEST GATE

On October 24th West Gate College welcomed a new member, Mr. Ward Harman, whose sister has long been a member of Metropolitan College. Thru his associations in New York he comes to us with a good understanding and appreciation of our work and has become one of us very quickly. Mr. Harman has already become a member of the "After-Convocation-Supper-Club" where those of us who like to lengthen the evening go to enjoy a light lunch and discuss the events of West Gate College and the rest of the world.

Our Astrology class, meeting on the second and fourth Fridays, is being ably handled by Fraters Washington and Butler, who will alternate as teachers, or as the occasion arises. Both of these Fraters have gone far in the science and are well qualified to instruct us. The S.R.I.A. course will be followed, supplemented by our generous reference library.

WM. BOWEN MEMORIAL COLLEGE

Wm. Bowen Memorial College, of Memphis, has been laying a strong foundation to build on in the future. During the last quarter, six interested persons have become members of the Asso. Society and there are several more who will join as associate members in the near future. At the present time, November 14th all our members are actively at work for the Fall Re-union of the Scottish Rite Bodies of this city, Tennessee Consistory No. 1, at which meetings, lasting three days, we usually find some new material, especially among those who receive the degrees. We have perfected arrangements to take up systematic work, each Thursday night, beginning November 28th and also a conference and discussion meeting each Sunday morning—at our College. We are fortunate in securing, for these meetings, a leader who has been in this work, or rather similar work, for about twenty years. We hope to start a class in Astrology at an early date, or as soon as we can get the right leader lined up. There are several men in the City who are capable of leading in this branch of the work and our members are anxious to get started. We are all optimistic in regards to the future of the College.



PLEASE NOTE:—This Book Review is intended as a SERVICE to readers of MERCURY and students of the Societas Rosicruciana in America. It is not contingent on any advertising agreements whatever. Only books that are believed to have some special value to our readers and students will receive notice in these columns and it is our purpose to recommend the latest works of merit covering the subjects of Religion, Science, Philosophy and the various departments of Psychology.



NERO IN A NEW LIGHT

and Other New and Newsy Books from Putnam's Especially Appropriate as Useful Gifts



NERO; By Arthur Weigall. (*G. P. Putnam's Sons, New York*). Execrable to many, interesting to all, the life of Nero as portrayed by Weigall is absolutely intriguing. The scholarly research of Mr. Weigall at any rate presents Nero to us in a new light in many important respects. Nero seems to have been a victim of many circumstances, especially that of his mother and marplot Agrippina, who opposed every good impulse the Emperor is known to have had. Poppaea is shown to have been far more than mere mistress of the Emperor, rather she seems to have been one of the few who really understand him and had the courage to talk to him in terms of truth. Nero had talent which some contemporaries recognized, but which have been held up to ridicule by later and not always competent historians. His character was, beyond doubt, bizarre but his attitude toward his mother, prior to the scuttling of the ship on which she embarked, showed that, at least, he possessed some elements of filial sentiment which were bound to manifest, in spite of the deed he had planned. From the charge of being responsible for the burning of Rome, Nero is exempted and the account of his subsequent "persecution" of the Christians is given with

greater lucidity and logic than we have hitherto noticed. The chapter describing the attitude of the Christians and the deaths of Paul and Peter present the picture of their times and their mission in a new light. This book is, in our opinion, one of the best on this particular subject that has ever been presented and we have no doubts as to the popularity of the reception it will receive.



TO AFRICA WITH THE MIGRATORY BIRDS; By Bengt Berg. (*G. P. Putnam's Sons, New York*). It appears that Berg became fascinated by the mystery of bird migration, so he followed the trail from his home in Sweden, down thru Spain to Northern Africa. He discovered several streams in the general migration and rested not until he had followed up each separate stream. His work is therefore unique and for that reason valuable. It is as authoritative as it is interesting for Berg is a scientific and able observer and his book—finely illustrated—is characterized by accuracy and concise descriptive power. Withal a splendid specimen of bookcraft and typography. Indispensable to the well informed person and the reference library shelf.



THE NORTH POLE OF THE WINDS, By William Herbert Hobbs. (*G. P. Putnam's Sons, New York, N. Y.*). William is Professor of Geology and Director of the Greenland Expeditions of the University of Michigan. In spite of all that, William knows his subject. He led three expedition to the Arctic, for the purpose of establishing "an aerological station on the Greenland ice cap, which is known to be the North Pole of our wind system". Studying air currents and dealing with blinding sandstorms in 120 mile gales is not a Palm Beach pastime, and the dramatic rescue of Hassell and Cramer, the Rockford fliers, was a fitting climax to otherwise Herculean endeavors. 26 Splendid and unusual illustrations make the book clear even to a sub-normal intelligence. Many decades of seemingly fruitless Arctic exploration have passed by but the work of Prof. Hobbs, among others, is developing a practical value to the sum of Artic knowledge already attained, and promises to reveal further utilitarian values thru meteorological information, furnisht, as it were, direct from the spot where weather is really manufactured. A book unusually informative, instructive and interesting all at the same time.



THREE TITANS; By Emil Ludwig. (*G. P. Putnam's Sons, New York*). What Edgar Wallace is to mystery fiction, Emil Ludwig is to the more serious field of biography. He makes it vital, living, human and—interesting. In *Three Titans* Ludwig gives us pictures of those great masters in architecture, painting and music, Michelangelo, Rembrandt and Beethoven. Nowhere else is the pathos of human struggle for success against long odds better shown than in the lives of these three "great ones." It is safe to say that the three biographies combined in this one volume surpass those offered in separate volumes of greater pretension. Absorbingly interesting, highly stimulative and eminently valuable from every point of view. The hours passed in the reading of this volume will recur again with ever-increasing profit and pleasure.



FIELD BOOK OF PONDS AND STREAMS; By Ann Morgan. (*G. P. Putnam's Sons, New York*). A fine and timely addition to the Putnam's series of Nature Field Books. These little field books, so convenient for use, pocket-sized, profusely illustrated, form one of the best means for a general education on sound, scientific and accurate lines, in the several departments of natural history thus far covered. Nature lovers are increasing rapidly. The great outdoors is making an increasingly powerful appeal. Armed with a copy of the appropriate field book, walks, rambles, fishing trips, hunting or collecting, the nature enthusiast can have accurate knowledge that will open up new worlds to him. The

present volume is a revelation of the myriad forms of life in, around and upon our familiar pools and waterways.



MODERN POLITICAL CONSTITUTIONS, By C. F. Strong, M. A., Ph. D. (*G. P. Putnam's Sons, New York, N. Y.*). This book is more than a treatise on "Modern" Constitutions; it is, in reality, a concise *history* of Political Constitutions beginning with the Greek and Roman. The subject-matter is shoe-horned into 385 pages and, brother, its solid reading. "Average Reader" suspects that a book on Political Constitutions is apt to be as exciting as the proverbial "moaning of the tide" and shuns it accordingly. *Modern Political Constitutions* is most agreeably disappointing. It is really interesting as well as informative. At the present day, when citizens of all countries are taking a keen and intelligent interest in their respective, if not always respectable, governments, this book serves as an excellent introduction and survey of the whole theory of civil government and constitutional principles. It embodies history to an extent that lifts the book out of the class of ordinary legal formularies. Dr. Strong's work is sufficiently technical to suit the requirements of the legal-minded but not too technical to bore our old friend, "Average Reader". Lay off the Edgar Wallace stuff long enuf to cram the upper cervical pimple with useful lore. This is one of the sort of books that really strengthen the intellectual fibres.



ROY ANDREWS, Dragon Hunter: By Fitzhugh Green. (*G. P. Putnam's Sons, New York*). A book for boys, about dinosaurs and bandits. The discovery, by Roy Chapman Andrews, of the dinosaur eggs in the Gobi Desert, of a vintage of 10,000,000 or more years, and his later discovery of the fossil bones of the *baluchitherium*, the gigantic beast from which the Chinese concept of dragons may have arisen, has placed Andrews in the front rank of explorers. He has met the usual vicissitudes of the genuine explorer. Hair-bredth escapes from bandits, battles against the elements and almost every conceivable episode of adventure have formed incidents in Andrew's daily ritual. Fitzhugh Green, who has a remarkable ability to present serious subjects in an instructive and attractive manner, has done Andrews into a story of adventure intended, primarily, for the young. But those who are not so young will find this book as interesting as their spirit of adventure can desire. Comdr. Green shows us how Andrews began to "make good" even as a boy, in fact, his training for what has since proved to be his lifework, began in his earliest years. **MERCURIAN**, this is just the sort of book to give your boy, and—incidentally, its absolutely certain that you'll read it yourself as well.



THE COMMUNION OF THE CHRISTIAN WITH GOD; By Wilhelm Herrmann. (*G. P. Putnam's Sons, New York*). Described on the basis of Luther's statements. Translated by J. S. Sandys Stanyon, M.A., revised and enlarged altered in accordance with the fourth German edition of 1903, by R. W. Stewart, B.D., B.Sc. The general thesis is that the chief end of every real religion is to secure God's communion with each individual soul, and every devout man knows that he himself cannot bring about that communion, but that God does it for him. Another thesis is, that so long as such "scribes" as official theology rule, so long will mysticism remain necessary as a substitute for Christian piety. For mysticism is certainly true religion in this sense, that it aims to bring men into fellowship with God Himself. The author truly says, in his preface, that—"The power that saves us lies rather in narratives about Jesus, that is, in "facts which require faith," and not in a fact of which we ourselves are become witnesses. True faith is, in itself, a communion with God. This book will appeal to those who are students of the mystical aspect of Christianity or who have realized within themselves what Christian Mysticism really means. A splendid work already in its fourth reprinting.



BOY SCOUT IN THE GRAND CAVERN; By Douglas Oliver. (*G. P. Putnam's Sons, New York*). A boy's story of the Carlsbad Cavern of New Mexico and the neighboring desert country of ancient caves, modern cowboys, ratters, cattle and wild horses. Well suh! when we started in to get the gist of this book, we promptly forgot the great outer world entirely and passed up a perfectly good luncheon appointment. Not only a book for boys but a book for grandfathers as well. Interesting of course, but informative and instructive. Better than all the newspaper stories about the now famous caverns. If you have a boy of your own, get this book for him. If you have no kids of your own, have a heart for some one else's. Incidentally, if you get it for a gift, you'll read it thru from cover to cover yourself before it leaves your hankies.



THE ROSICRUCIAN; By Temple Thurston. (*G. P. Putnam's Sons, London*). A volume of unique fiction. The book title is derived from that of the first story. This story "The Rosicrucian" shows the usual fiction writer's concept of the Rosicrucian mystery; nevertheless some truths are interwoven with the thread of the story that are of interest to all modern students of the ancient craft and its philosophy.



ONE FLESH; By Rosita Forbes. (*G. P. Putnam's Sons, New York*). A woman, eagerly seeking the experiences of life marries a man of whom it was said "A nun might marry him, but not a woman who loved him." Failing to find in her husband the expression she sought, the usual occurs. Two other men come into her life. Just how far, you must read for yourself, if you enjoy a novel of real psychological value. What is more, there is a background of reality to this story that has been furnishing a topic for a good deal of small talk and press comment in England because of its accurate descriptions of many prominent people who, as characters in the novel, are disguised as the Interesting Woman, a Royalty, a Jew, a Man of Understanding, a Paragon, the Slav, and so on. One paper claims to have identified among them Lady Diana Cooper, Lord Brentford, Cecil Beaton and Shane Leslie. Mrs. Forbes, who calls these characters "her chorus," says: "There are many real people who will derive, I hope, as much pleasure in recognizing themselves and each other as I have done in writing about them." The scenes of "One Flesh" move thru the literary and social world of London.



STORIES POSTAGE STAMPS TELL; By Sigmund I. Rothschild. (*G. P. Putnam's Sons, New York*). Philately is no longer a fad to be endured under sufferance. It has become almost an art with a true scientific and historical background. Mr. Rothschild has performed a real service in his new book. Stamp collectors will, of course, recognize its unique merit at once, but it should be introduced to the general public, young, and, not young, for its undoubted educational value. It is most instructive from many standpoints. Just as heraldry mark the progress of ages in human history, postage stamps have now taken over its responsibilities. They show the progress of the age in which we live and move and have our being. They are better historians and geographers than many text books which have latterly become questionable. Symbology, in postage stamps, reaches the pinnacle of a fine art. As advertising or publicity agents for their respective, and, in most cases respectable countries, stamps are busy little representatives scampering all over the world, and even those who are not collectors, sit up and pay attention to each new fashion in national representation that arrives in home or office. A splendid book for a present to any one of any age or sex.



SPIRIT IN EVOLUTION, From Amoeba to Saint. By Herbert F. Standing, D.Sc. (*Lincoln MacVeagh, the Dial Press, New York*). At the present time when publishing houses are feeling the economic pressure to a marked degree, we cannot but wonder why so much good paper and printer's ink is wasted on the comparatively valueless stuff that is being thrown on the market on terms of gross tonnage. The Dial Press seems to be in the lead in offering pabulum worthy of genuine cerebral activity and thoughtful consideration. This book, *Spirit in Evolution* is a splendid example. Most thinking people are convinced of the actuality of spirit. They are also committed to evolution, as far as they can reasonably understand it. We have been waiting for some competent author to show the essential unity between these two great factors, spirit, and evolution. In this fine work, "the whole evolutionary process is shown to be fundamentally a manifestation of divine purpose and activity, and man's spiritual experiences, involving the realization of his highest ideals of Beauty, Truth, Goodness and Love, are in line with the upward trend of Organic Evolution and alone give an intelligible meaning to the whole World-Process."



CAGLIOSTRO, and His Egyptian Rite of Freemasonry; By Henry Ridgely Evans, Lit.D. (*The Masonic Bibliophiles, Macoy Publishing Company, New York*). Dr. Evans, a 33rd Degree, Honorary, of the A.A.S.R. Southern Jurisdiction, is well known to Masonic students and others, as the author of several well-spoken and important works. He is, perhaps, at his best, in the present volume on Cagliostro. This historic character, a storm center of controversy, is always interesting to students of the arcane sciences, whether Masonic or otherwise. Seer or charlatan, myth or fact, Mason or renegade, philosopher or impostor, in whatever light we view him, Cagliostro commands close attention of the most serious sort, for always, there is present the feeling that, back of all speculation, there is a solid stratum of factual evidence that we are studying a most unusual personality, highly gifted, and one who has made a permanent impress upon human thought in the departments of knowledge we are especially seeking to contact. As a master of magic, Cagliostro was pre-eminent. As an exponent of Masonry, we must judge his works solely on the basis of results, for the Freemasonry of his time was quite different from that of today. Dr. Evans observes, in quoting Trowbridge, that "Occultism is not a menace to progress but a spur. Its secrets are not to be ridiculed, but to be explained." Many believe that such might appropriately have been the platform of Cagliostro. The book itself is a splendid specimen of bookish craftsmanship and does its publishers as

well as its authors credit. Fraternally commended and recommended to all and sundry.



MARY BAKER EDDY; By Lyman P. Powell. (*The Macmillan Company, New York*). The life of the remarkable woman who founded what is commonly called "Christian Science" will always be of intense interest to many, more so, probably, because it is doubtful if all the facts of that life will ever be known. Mr. Powell, an Episcopalian clergyman has given us a book of unusual interest, in that it is so different in several important respects, from the picture he presented some years ago in his book "*Christian Science, the Faith and Its Founder*." We are tempted to wonder what has happened to the Rev. Mr. Powell in the intervening years. Again, we note that the illustrations in the new volume are copyrighted by the official guardians of Christian Science, in many instances, and that apparently much material not hitherto made available has been placed by "official custodians" at the disposal of Mr. Powell. It is also interesting to note that in a letter by Mr. John V. Dittmore, to the publishers, Mr. Dittmore points out that in Mr. Powell's picture of Mrs. Eddy's life among several important omissions are the mention of "Mrs. Eddy's use of morphine; her resort to doctors; her plagiarisms; her severe illnesses during the last years of her life; . . . her fear . . . of 'malicious animal magnetism; the Livingston-Wright documents'" and other matters of interest in anything like an exact and authoritative biographical compilation. The biography in question is, perhaps, less an account of the life of Mrs. Eddy, than a revelation of a seemingly decided change of front on the part of Mr. Powell himself. For this reason it also falls short of becoming good propaganda for Christian Science itself. Nevertheless, *Mary Baker Eddy* is well worth reading, for, whatever the author's motif may be, it does present another side, in fact several new angles of vision, the nature of each being determined largely by the personal attitude and receptivity of the individual reader. Those who are carefully following each new development in the fortunes of the religion formulated by Mrs. Eddy will find in the new volume at least additional material for their further consideration.



WHY ROME? By Selden Peabody Delany. (*Lincoln MacVeagh, The Dial Press, New York*). Dr. Delany by virtue of his rectorship of the Protestant Episcopal Church of St. Mary the Virgin, in New York City, became the leading figure of the so-called Anglo-Catholic movement in the P. E. denomination. He found such insuperable obstacles to the expression of what he considered a true Catholicity in that Church, that he became a convert to Rome and is now studying for

the priesthood of the Roman Catholic faith. To discuss his book briefly, is most difficult. It is excellent, informative and clearly expresses Dr. Delany's personal views and reasons for the change of faith he made. But it is impossible to ignore the act that his conversion seems to have been a matter of personal bias and conflict with individualities in his former allegiance fully as much as of personal conviction from the spiritual ethics and ecclesiastical polity involved. The "High Church" movement, consolidating the Oxford and Puseyite concepts had and has a valid claim upon the attention of thoughtful folk, but the Anglo-Catholic idea in Protestant Episcopalianism lacks such valid claim and it is not surprising that Dr. Delany found himself out of harmony with this ecclesiastical environment. He has sought the freedom of Catholicism by entering into that phase of Catholicism that denies freedom of thought or individual opinion. In his new affiliations he will not enjoy that same freedom of personal expression that led him, ultimately, to reject a position of eminence, which compelled thoughtful attention to his utterances. Nevertheless, his book is an intensely human document. It shows the tremendous driving power of an intellectual and spiritual concept in interpreting truth according to deeply seated personal conviction. Dr. Delany has at least made a sacrifice of himself to his conviction, and for that, we can respect him. His book is well worth not only a careful reading but a careful study, for he writes openly, of what many are thinking secretly.



ARMEN ARIZA; By Charles Francis Stocking. (*The Maestro Company, Chicago, Ill.*). Aside from its length, we register no protest against this book. A young Spanish student exiled to a desolate part of South America discovers a native, Rosendo Ariza, who is rearing a young girl in the most Uranianly unconventional manner. Naturally, he develops an interest in her. It is always thus. He unloads his own personal stock of knowledge on the damsel and she goes forth into the world that had rejected him. The young lady thereafter allows her experiences to become a critique of modern issues, political, social, commercial and religious. Plenty of drama keeps the story from pallid, altho the reader will have to do fully 836 pages. Nevertheless, the book evinces every testimony that the author feels he has a distinct purpose in presenting this altogether entertaining and instructive volume and the sincerity of his thought is imprint in every sentence. Just the sort of book to pass to a friend whose interest in the higher things in life you would like to arouse. You can hand this book out without a blush—generally speaking; anywhere in the United States outside of Boston.

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OUTLINES OF HERMETIC CHRONOLOGY

Embracing the Principal Events in
ROSICRUCIAN, MASONIC AND CHRISTIAN HISTORY✠

By HENRY V. A. PARSELL, X°, 32°, 95° K. T.

Senior Magus, Societas Rosicruciana In America

Fellow of the Sovereign College; Allied Masonic and Christian Degrees for America;
Venerable Patriarch Metropolitan Lodge, No. 1, Ark Mariner Masons; Member Royal
Order of Scotland; Corr. Mem. Quatuor Coronati Lodge, No. 2076, London.

✠ Indicates probable Rosicrucian Origins and Connections.

✠1675—Olaus Borrichus, Alchemist.

St. Paul's Lodge of Operative Masons formed in London to build the new St. Paul's Cathedral with stone prepared at Portland. The Lodge had its headquarters at the "Goose & Gridiron" in St. Paul's Churchyard.

1676—Innocent XI, Pope.

✠ "Tractatus duo de Lapide Philosophorum et Astronomiae Terrestri" by Edward Kelly, published at Hamburg.

Death of the Fanatic Kabbalist, Sabbatai Zevi.

1677—Cannongate Kilwinning Lodge No. 2, instituted at Edinburgh, December 20th, by Charter granted by Mother Kilwinning.

✠ Death of Jean Albert Belin, Benedictine Hermetist and Rosicrucian.
✠ "The Hermetic Museum," by Count Adrian a Mynsicht, a noted Rosicrucian, first published at Frankfurt, and with it is reprinted "The Golden Age Restored."

✠1678—"Triumphant Chariot of Antimony" by Basilus Valentinus, with annotations by Theodore Kirkringius. Also the "True Book of Synesius concerning the Philosopher's Stone" published at London.

"Works of Geber" faithfully Englished by Richard Russell. Published at London.

"Ripley Revived, or An Exposition upon Sir George Ripley's Hermeticopoetical Works," by Eirenaeus Philalethes, published at London.

1679—Greenwich Observatory Meridian made basis of astronomical reckoning.

✠ Death of Wilhelm Christoph Kriegsmann, Alchemist.

✠ Jacques Tollius, Hermetist.

1680—Charleston, S. C., first settled. Became the See of the Southern Jurisdiction of the A. & A. S. R.

Grand Lodge of England has a MS of this date.

✠ "Aurifontina Chymica" by J. F. Houpreghit; contains the remarkable communication of Prince Frederick, Duke of Holstein and Sleswick, on the Rosicrucian, Benjamin Joehla.

Rabbi Leone Yehudah, of Modena, lectured in London on King Solomon's Temple.

"The Sceptical Chemist, or Chymico—Physical Doubts and Paradoxes" by Robert Boyle. Published at Oxford.

1680—"A Course of Chymistry" by Nicholas Lemery, published at London. A translation by Walter Harris of the first French edition of 1675.

1681—Pennsylvania granted to William Penn.

✠ Death of Jacques Gaffarelli, Rosicrucian and Kabbalist.

Birth of the Chevalier Andrew Michael Ramsay at Ayr, Scotland. Mystic. (Some writers place his birth at 1668.)

Death of William Lilly. Famous Astrologer.

"La Chiave del Gabinetto," by Giuseppe Francesco Borri, published at Colonia Appo.

(To be continued)

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*An Educational Movement in the
Interest of Scientific Astrology.*

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CARL BURTON, Editor
569 M. Chamber of Commerce Building
12th and Broadway
Los Angeles California

EXCHANGES RECEIVED

- ASTRO-ANALYSIS, Tulsa, Okla.
- ASTROLOGICAL BULLETIN, Los Angeles.
- ASTROLOGY, London.
- AQUARIUS, Habana, Cuba.
- BIRTH CONTROL REVIEW, New York, N. Y.
- BRITISH JOURNAL OF ASTROLOGY, London.
- BUILDER, St. Louis, Mo.
- CHRISTIAN ESOTERIC, Applegate, California.
- CHURCH INVISIBLE, Jamaica Plain, Mass.
- COSMIC DAWN, Los Angeles, Cal.
- DAVIDIC AGE, Los Angeles, Cal.
- FEDERAL INDEPENDENT, Sydney, Australia.
- FORTNIGHTLY FIELD NOTES, Los Angeles, California.
- IMMORTALITY, London, Eng.
- INDIANA FREEMASON, Franklin, Ind.
- JOURNAL, NAT'L ASTROL. ASSN., Los Angeles, California.
- KALPAKA, THE, Tinnevely, India.
- KEEPING YOUNG, Chicago, Ill.
- KNOWING PEOPLE, Birmingham, Mich.
- KOINONIA, London, Eng.
- L'ASTRASOPHIE, Carthage, Tunis.
- L'UNITE 'DE LA VIE, Montpellier, France.
- MASONIC OUTLOOK, New York City.
- NEW AGE, Washington, D. C.
- NEW YORK ASTROLOGER, New York, N. Y.
- OCCULT DIGEST, Chicago, Ill.
- OCCULT REVIEW, London, Eng.
- OKLAHOMA PSYCHOLOGIST, Tulsa, Okla.
- PRACTICAL ASTROLOGY, San Francisco, Cal.
- REVUE METAPHYSIQUE, Paris.
- ROSICRUCIAN MAGAZINE, Oceanside Cal.
- SCIENCE OF PRE-NATAL ASTROLOGY, San Francisco, Calif.
- SCIENTIA, Milan, Italy.
- THE ASTROLOG, Hollis, N. Y.
- THE CENTER BULLETIN, New York City.
- THE MEHER MESSAGE, Nasik, W. India. (G. I. P. R.)
- THE NAZARENE, Mountain Lakes, N. J.
- THE OCCULTIST, Los Angeles, Cal.
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Statement of the Ownership, Management, Circulation, etc., Required by the Act of Congress of August 24, 1912

Of "Mercury" published quarterly at New York, N. Y., October, 1930.

STATE OF NEW YORK, } ss.
COUNTY OF NEW YORK, }

Before me, a Notary Public in and for the State and County aforesaid, personally appeared George Winslow Plummer, who having been duly sworn according to law, deposes and says that he is the Editor of the "MERCURY", and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Mercury Publishing Company, 321 West 101st St., New York, N. Y.

Editor, George Winslow Plummer, 321 West 101st St., New York, N. Y.

Managing Editor, None.

Business Manager, G. F. Waite, 321 West 101st St., New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

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Sworn to and subscribed before me this 1st day of October, 1930.

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(With Apologies to Sam Johnson.)

